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RACE CULTURE; OR, RACE SUICIDE?

(A PLEA FOR THE UNBORN)

BY

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MITTEE OF THE HOUSE OF COMMONS ON
"DEATH CERTIFICATION," "REGISTRATION
OF MIDWIVES," AND EVIDENCE LAID
BEFORE THE ROYAL COMMISSION ON
THE CARE AND CONTROL OF
THE ~~FEAR~~ FREEBLE-MINDED.



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Dedication.
TO
JOHN LAWRENCE AND DORCAS RENTOUL,
WITH FILIAL ADMIRATION AND RESPECT.

“As long as Almighty God shall give me life I
shall still press forward to my avowed end of doing
all the good I can in my calling.”

—THOMAS SYDENHAM, M.D.
(*Circa* A.D. 1624).

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INTRODUCTION.

Not a pleasant subject to write upon.

This work is a second and enlarged edition of *Proposed Sterilization of Certain Mental and Physical Degenerates*, which I published in 1903. In it I called attention to the large and increasing number of the insane in the United Kingdom; to our disgraceful system of child-marriages; to the growing suicide rate; to our disgusting system of inducing certain mentally and physically diseased persons to marry; and to a slight operation which I was the first to propose as a means of checking the increase in the number of the insane, and in preventing innocent offspring from being cursed by some parental blemish.

The statistics which appear in the present work, although they are appalling to the thinking man and woman, must not be taken as a complete statement of actual conditions. The figures are obtained from official sources—the Census Returns and the Annual Lunacy Reports. It is well known that there are many thousands of mentally unsound persons in this country who would not be classed by lawyers as insane, and who therefore could not be legally certified by physicians. This fact is recognized by all physicians who have studied this question. Many criminals, neurotics, erotics, inebriates, drug *habitués*, kleptomaniacs, drunkards, borderland cases, "failures in life," and children who are mentally backward, mild epileptics, those suffering from severe chorea or megraine are mentally unsound, and will, when the struggle for life has to be made, degenerate into insane, even to an extent to satisfy lawyers! They are almost certain to propagate a degenerate stock.

To those who are constantly attempting to soothe the public ear to the cry of our poor degenerate class, and who foolishly tell the public that "all is well," I would point out that mental and physical diseases are on the increase; the number of lunatics, idiots, imbeciles, feeble-minded, epileptic, and mentally backward children is increasing;

the suicide and attempted suicide rates are increasing ; the amount of money spent upon alcohol is increasing ; the number of juvenile criminals increases and will increase ; nervous diseases are on the increase ; prostitution, and especially clandestine prostitution, increases ; the infant death-rate is a national disgrace ; married women are gradually fighting shy of maternity, while many refuse to suckle their children ; criminal abortion is on the increase, and checks to impregnation ; the number of drunkards, and especially of drunken women, increases ; the annual reports of the Inspector-General of Recruiting for the Army show an increase in the number rejected ; we encourage lunatics and other degenerates to marry and to beget children, with a painful disregard for the coming race ; we forbid many healthy men and women to marry ; we permit the insane discharged from asylums to resume marital relations, or to be married ; the number of hospitals and hospital patients increases, while a general desire to treat our lives as a joke, instead of looking upon it as a great and prolonged battle, is permeating all classes in our country ; worst sign of all—the majority seem to think that mere commercial progress is the only kind of progress worth paying any attention to. I would rather see a country healthy and poor than diseased and wealthy. The eternal struggle for wealth is slowly but surely blinding our eyes to existing conditions.

I have been told by my friends that a social Hercules is required to write upon the subjects treated of in this work. I do not think so, because I believe there will always be a sufficient number of good men and women who will agree with the majority of my suggestions. I have kept before me the beautiful words of an eminent judge, the late Sir James F. Stephen, who said, “Let us dream no dreams and tell no lies, but go on our way, wherever it may lead us, with our eyes open and our heads erect. If death ends all, we cannot meet it better. If not, let us enter, whatever be the next scene, like honest men, with no sophistry in our mouths and no masks on our faces.”

I may be wrongly accused of having brought certain diseases of poor humanity into the clear light of day : conditions which have unfortunately been kept in the

background. But in dealing with the diseases of society, one must make one's meaning clear, and not colourless. The author who adds too much water to his ink is in grave danger of being misunderstood!

There are two standpoints from which the public considers this big question of degeneracy. The higher standpoint believes that man and woman are, when not weighted down by hereditary disease brought on by human agency, capable of attaining a higher platform of morals, and are made after the image of the Creator. Those who occupy the lower, find comfort in the theory that man and woman are but poor things at the best; that they do not possess the necessary will power to withstand temptations of all kinds; and that they are as liable to go wrong as is the spark to fly upwards. They "put their money" on the lame horse; do not recognize that there is a heredity for good as well as for evil; and are willing—nay, anxious to palliate any obsession in human conduct. These select their ideal or standard more from the diseased than from the healthy, and prefer to build up their pharisaical theory from the police-court records than from the good deeds and good lives of honest men and women. It is quite true that a brain may have a weak link in its "chain," and that if a tension is put upon this link the individual will show some symptom, or break some law. But why take a degenerate weakling as our ideal? Rather select from the better type.

If we try to study the causes of mental and physical degeneracy "with our eyes open" and "telling no lies," we are certain to do some good work, and perhaps obtain some good results. On the other hand, when a writer has the honour to be a member of the small band of pioneers of thought, and brings forward proposals which advocate a departure from what is to many a kind of fetish worship—"the beaten track," there are not a few ignorant persons who bitterly resent having their fossilized dogmas and shibboleths upset. It would be amusing, were it not so sad, to study the number of persons who resent "any change whatsoever"—always excepting that blessed change from the lower to a higher dividend! This mental defect is not to be wondered at when we consider the large number of those who take as their ideal

the person who has “no new-fangled ideas,” and “the man who has never” (alas, never!) “changed his opinion upon anything.” These are of the herd who have really no mind to change, their idea-changing brain-centre being non-existent. Many persons hate what they doubt and cannot understand; they consider all such questions “uncalled for,” and label them non-existent, thereby representing a class of degenerates who, although of adult age, possess the infantile or non-developed mind. Far too large a number of the 7,000,000 persons now entitled to vote at Parliamentary elections deeply resent the action of any advanced thinker. Like the rabbit that scurries back to its burrow, and from such safe retreat surveys the disturber of its indolent dreams and fancies, many persons take refuge in an absolute denial of the necessity for any change whatsoever, and will only, like the calf following the milk-pail, agree to any change if their personal and petty interests are at stake. Their mental horizon is bound by those conditions from which they gain their daily bread—be this “horizon” bacon, beer, corn, cotton, money, or egoism !

In this work I have presented only very moderate proposals, believing as I do that the writer who advocates moderate views is the one who attains the best results. If they help, in ever so small a measure, to stimulate honest thought, and to lead towards a lessening of mental degeneracy, I shall feel amply repaid. A large part of it has been laid, by their request, before the Royal Commission on the Care and Control of the Feeble-minded; while in 1903 and 1905 I addressed two meetings—the Medico-Legal Society, London, and another at the Town Hall, Leicester—upon the subjects now discussed.

I have attempted to lay some facts before the non-medical thinker, and to avoid the pedantic jargon of the mere specialist. I have attempted to begin at the beginnings, knowing that there is no Land of Promise to be gained if we neglect these beginnings. A mere study of the insane does not give us much help. It would be better if we attempted to simplify the study of degeneracy by discarding high-sounding names, and took for our guidance the sayings of two great sociologists—“Whatsoever a man soweth that shall he also reap,” and “Do men

gather grapes of thorns or figs of thistles?" If we permit the insane to marry; if we permit idiots, imbeciles, and drunkards to beget children; if we allow children of the ages of twelve and fourteen to marry; if we compel the "unfit" to marry, and forbid the "fit" to marry—then, surely, we cannot grumble if the crop which we have sown is bad, and the parent degenerate tree brings forth degenerate offspring.

The use of the word "insane," or "lunatic," I contend, keeps progress back. It would be much better if we adopted the word used chiefly by Dr. Max Nordau—"degenerate," adding to it some descriptive phrase, such as—degenerate with alcoholic tendency, degenerate with suicidal tendency, degenerate with kleptomaniac tendency, degenerate with lying tendency, degenerate with homicidal tendency, degenerate with sexual tendency, or degenerate with neurotic tendency. Here I would add that the "neurotic" tendency in the parent is most likely to beget degenerate offspring; in fact, the neurotic symptoms must soon be recognized as the first symptoms of what we term insanity. Many degenerates are not, from the lawyer's standpoint, "lunatics" fit for the asylum; but they are of "unsound mind," and fit for medical treatment. Perhaps they might be termed "borderland" cases, and who will beget children that will probably be congenital degenerates, or "insane." I do not put forward this suggestion with the view of inducing people to believe that what they term "mild" cases are the least dangerous. The mild or ill-defined case of degeneracy is by far the most dangerous. It is Goethe who puts the idea forcibly when he says—"Fools and sensible persons are alike harmless. It is only the half-foolish and half-wise who are the most dangerous." In other words, the "faked" degenerate—"faked" by the schoolmaster, "faked" by the tailor, "faked" by the parent to act the part of the normal man or woman—who is the great producer of the inmates of asylums. This "faked" specimen of society is sometimes crafty and cunning enough to avoid breaking the law, and at others to be a brilliant swindler or criminal. But the world is much better without him and his poor progeny.

I have entered a strong protest against the *mental* educating of our criminal and degenerate classes. By all

means give such physical training, and teach them manual trades. It is not reasonable to contend that the educated criminal, or educated degenerate with criminal tendencies, will use his brain in honest work. Rather will he become the educated criminal. By educating these we are only sowing the seed which must, sooner or later, give us a large crop of clever, able, and cunning criminals and perverts. Teach these only some manual labour, and none other. Lately I have heard a person connected with the control of congenital feeble-minded speak of "the educated idiot."

I have avoided entering upon the question of "environment" as a cause of degeneracy. Heredity is the great cause. Environment, so called, is in the vast majority of cases only heredity transplanted to another locality. The weakling of all the higher stages of civilization must necessarily drift to the lower level. He is found at this slum level. Many chapters are written upon "environment," the writers seemingly never having asked themselves the question—From where do the people of the slums come?

Next to heredity is the big question of nutrition, or good and well-cooked food. What is true of vegetable life is true of animal life; for the child which is starved or poisoned, no matter whether it be inside or outside of its mother's womb, cannot be healthy either in mind or body. Almost all food is now drugged, while our ignorant magistrates have made matters worse by adopting the quack term "commercially pure," when they wish to protect those who are more dangerous poisoners than the criminals who poison the few with homicidal intent. The latter murder only a few, the former millions.

In the first edition I began and ended by stating that the study of the causes of degeneracy and of shipwrecked lives was not a pleasant subject to deal with. I think no one, except from a deep sense of duty and conviction, would take up such a study. It is often nauseous, repulsive, and a cause of mental dyspepsia. I also asked that the critics would confine their criticisms to my actual remarks, and not put words or suggestions into my mouth which I have no wish to be associated with. In the majority of cases my request has been granted. A few, no doubt influenced by personal considerations and morbid

conditions, have made my suggestions a "peg" upon which to hang their own theories, while a few have shown malice. To the latter I offer a sincere expression of pity, and recommend a perusal of that awful "curse" of the Cardinal upon the Jackdaw of Rheims (in the *Ingoldsby Legends*)—

"He cursed him in eating, he cursed him in drinking;
He cursed him in coughing, in sneezing and winking;
He cursed him in sitting, in standing, in lying;
He cursed him in walking, in resting, in flying;
He cursed him in living, he cursed him in dying.
Never was heard such a terrible curse;
But what gave rise to no little surprise,
Nobody seemed one penny the worse."

I would sincerely hope the time will soon come when our universities and schools will, with Governmental support, establish lectureships for the study of the *causation* of degeneracy, criminality, insanity, pauperism, and defectives. After all, "The best study of mankind is man"—not in its babyhood, childhood, or manhood only, but in the parenthood and pre-natal states. Unfortunately, although we know that the very backbone of a nation is its manhood and womanhood, we pay no attention to the study of the *begetting* of a sound offspring. The Poor Law authorities grant a few doles to the pauper class—and stop there. The Lunacy Boards confine the insane for a little time, releasing them as soon as possible—and stop there. Our prison authorities see that the prisoner puts in his or her "time," discharges them—and stop there. The different religious sects squabble concerning their dogmas and shibboleths, and make no effort to study one of the highest forms of race culture—health, well knowing that the great Jewish religion is largely a religion of health. Again, we vote large sums of money "to discover the North Pole," to dig up relics in Egypt and Palestine, to establish "chairs" for the study of music, for the study of war—in fact, for everything except the study of the begetting of a nation physically and mentally sound. Such a policy of inaction cannot bring forth good fruit.

It is therefore with much pleasure one notices that Mr. Patterson, on January 1906, introduced in the United

States Senate a Bill "to establish a laboratory for the study of the criminal, pauper, and defective classes." The Bill runs as follows:—"That there shall be established in the Department of the Interior a laboratory for the study of the abnormal classes, and the work shall include, not only laboratory investigations, but also the collection of sociological and pathological data, especially such as may be found in institutions for the criminal, pauper, and defective classes, and generally in hospitals and other institutions. The laboratory to be under a director, to be appointed by the President on the advice of the Senate, to be paid 4000 dollars yearly, and to make a yearly report to the Secretary of the Interior. Seven assistants at 9,720 dollars per annum to be appointed, and the Senate to vote 25,000 dollars for the carrying on of the work."

If we wish to study insanity, or, as I would prefer the term, degeneracy, we must take as our basis for study—Will Power, or the Sovereignty of the Will. Obsession, or lapse, is common to man and to woman, and this may be a danger to the individual or to a nation. In the major obsessions this danger injures every one. At a public meeting at Leicester, held in 1905, to discuss degeneracy, Dr. G. Clifton, J.P., and chairman for many years of the Borough Asylum, stated that he had discharged many feeble-minded whose will power had been slightly improved by a residence in the asylum. But their power of will after release was of so low a type that it was obliterated by the slightest strain, even by one or two glasses of mild beer. We must remember that the strength of the strongest chain is that of the weakest link in that chain.

I should be more than remiss in my duty if I failed here and elsewhere to publicly thank The Walter Scott Publishing Company for publishing the first and second edition of this work. It will come as a surprise to all thinking minds when I state that no less than eleven—apparently respectable—publishing firms could not see their way to publish the first edition! It is a pity so many publishers will only issue books which are "certain to go!" *Facilis est descensus averni.*

LIVERPOOL,
October 1906.

RACE CULTURE; OR, RACE SUICIDE?

CHAPTER I.

THE BEGETTING OF A HEALTHY RACE.

"To be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition to national prosperity."

—HERBERT SPENCER.

It is my wish that this work shall be considered as a plea for the unborn—the coming race, and as an effort to lessen the disgusting and degrading sum-total of *unnecessary* mental and physical degeneracy, suffering, vice, and criminality which we—as a Christian nation, and apparently with light hearts—insist upon handing down to innocent and non-responsible offspring; thus stealing their birthright from them—the right to be healthy and to be happy; the right to be useful citizens, and the healthy begetters of a strong race.

The entire question of encouraging and permitting degenerates to marry and beget children resolves itself into one of cruelty to innocent children. I consider that the most fiendish form of Christian devilry and torture is in our permitting diseased parents to beget diseased offspring. The highest gift which the Creator has bestowed upon man and woman is the *creation of child life*. Yet how frequently is this great gift abused! The chief question which each honest man and woman must put to themselves is—Can we improve the physical and mental conditions of the children: of those who are again to beget others; or are we to encourage degeneracy? Do we not stand condemned when we permit certain degenerates to curse their offspring with a mental or physical disease—disease which must make their lives a misery; which makes them capable of handing down those diseases to a second and third generation; and which must increase the total number of lunatics, idiots, imbeciles, feeble-minded,

deaf mutes, alcoholics, neurotics, sexual perverts, and physically diseased? If we are justified in punishing our children with such demoniacal torture—because we must, if honest, recognize that these children have committed no offence whatsoever—then I despair of good results. My simple contention is—and surely it cannot be described as a wild or extravagant contention—that no person, sane or insane, has the right to punish an innocent child by inflicting it with any bodily or mental disease, so that it either dies prematurely or is a mental or physical cripple. Such punishing is murder—murder of life, murder of health, murder of success, and murder of everything worth having.

The entire subject of physical deterioration and of mental degeneration is to some a disagreeable one. Why, it is difficult for the clean mind to tell; but it is a fact that there is a large number of persons belonging to those strange societies known as the "Great Taboo" and "Mrs. Grundy & Co.," who would rather "hush up" everything; allow thousands of innocent persons to suffer, than hear the truth. Such persons constitute a great danger to the public health and to the moral well-being of our country. Not only will those creatures denounce any man or woman who speaks or writes upon degeneration, but they will carry their venom so far as to try to ruin the honest thinker and writer. It is for the public to say which party is to be followed—those who cry "Hush!" to all efforts for developing race culture, or those who are trying to improve the physical and mental condition of our race. Those who advocate race culture, however, can have nothing in common with those who demand such silence as constitutes race suicide.

At present we are engaged in the apparently pleasant pastime of manufacturing diseased infants, idiots, imbeciles, and insane. We allow all these to marry and to beget offspring. How long is this to continue? The cowardly policy of *laissez faire* has been tried and has been found wanting. I quite understand that a subject may be unpleasant—most unpleasant; but this is no valid reason for suppressing sad facts, and for keeping the public in dark ignorance of the increasing sum-total of physical

deterioration and mental degeneration. For the encouragement of those who try their best to improve the present conditions, let them remember that medical science and humanity, by examining unpleasant subjects associated with public health, in so doing, convert these painful questions into clean, honest and reputable questions. Those who deny this are of a prurient and erotic mind. They are of the ilk who foster morbid sexual ideas, and who think that woman was created for two objects—slavery and prostitution. They wallow in the filth, prurient and obscenity of some poets, novelists, and playwrights, and devour reports of divorce trials. Many phases of mental disease and moral obsession are of an extremely painful nature, but those who refuse to devote some time to the consideration of these diseased states are moral cowards. One might readily debase oneself to the low moral level of many degenerates by calling them vile names. Medical and social science, however, encourage us not to be content with calling names, but to fearlessly and patiently seek for *the causes* of degeneracy and deterioration, else medicine would prostitute its high calling. I say that those who fail to study, or shirk from studying *the causes*, fail absolutely in their duty. These derelicts or foul sores and products of our social system are as deserving of study as are those who suffer from any loathsome disease. Just as it is the duty of the night-soil man to enter and to clean out sewers and ash-pits, so it is, unhappily, the solemn duty of medical science to survey *all* the causes and *all* the products of mad and diseased humanity. For I contend that many of those suffering from mental and physical disease—the scum and flotsam—deserve to be pitied and considered. We must not lay the whole blame upon them, for they are more sinned against than sinning. They are often the spectres and ghosts of their begettors. Who, for instance, will blame the idiot infant because it is born so? Only those who would murder it and cast it into a hole so deep that they could not ever again see the direct product of his or her misdeeds. I have no hesitation in saying that those who mercifully study the mental and physical diseases of society, and who go to the trouble and expense of

pointing out the causes, give the cup of cold water to those sufferers who have gone under in the battle of life, and that they will receive the "well done" reward. My admiration goes out to those who are not dismayed by the often loathsome and repellent diseases from doing their duty to the suffering and pained, and who sometimes give their life or health to the study of mental and physical disease, no matter how loathsome the inquiry.

Does it not seem strange that race culture has failed to receive that amount of attention which is its proper due? *Literature* has its admirers and devotees, *science* receives public recognition, the *painter* and *sculptor* have picture galleries placed at their disposal, and often at the public expense; while *each calling* has its societies and meetings to discuss various questions—so educating their members. Yet, although we are told that "God created man in His own image, in the image of God created He him¹; male and female created He them. And God blessed them; and God said unto them, Be fruitful and multiply and replenish the earth, and subdue it"—yet, although we know that the creation of man represents the very highest creative power of an Almighty Being—greater than the creation of the sun, moon, stars, and myriads of worlds—we poor creatures of to-day, many of us totally unworthy of the designation man or woman, pay little or no attention to race culture. We seem, indeed, to forget that the Almighty has practically said to man and woman-kind—"I shall no longer create human beings. I appoint you to act as My deputy." A high ideal such as this makes one long for a return to those times when mankind had a distinct worship of Health and all that pertained to it, and when the goddess Hygeia was an emblem of race culture. It would almost appear that the British public, in their wild chase after money, had lost what Mr. L. Hearn terms the "race instinct," the instinct to preserve and develop all their many good points, and to cast out all defects.

The inter-marriage of British with foreigners should not be encouraged. A few of us know the terrible monstrosities produced by the inter-marriage of the white man and black, the white man with the redskin, the white man

¹ "Sons of God."—OLD BOOK.

with the native Hindu, or the white man with the Chinese. From the standpoint of race culture it is difficult to understand the action of those who advocate the naturalization of foreigners. If a man wishes to become an "Englishman," and pays a few pounds, we can understand this transaction from an £ s. d. point of view. But no sociologist can understand how this makes a man an Englishman! To their credit be it said, many foreigners refuse such transmogrification or sleight-of-finance trick. Nor can one understand how our Census Returns are rendered absolutely unreliable, as shown by Mr. Arnold White, by allowing a person to state that he is an Englishman simply because he has been born in England and has foreign parents! Nor, again, can one follow the mental gymnastics which try to make all the foreign seamen in the British mercantile marine into Englishmen by paying a fine of a few shillings! One can understand the story of the ass trying to prove itself a horse because it was born in a stable, but such methods are unreliable and grossly misleading when used by human beings. This effort of the Englishman to convert or to bribe foreigners to change their race shows that the race instinct is dying out, and that mere commercial considerations are of more supreme importance than a distinct and pure stock.

The last India census shows that there were 87,030 Eurasians in India—a cross between an Englishman and a native woman—a "product of civilization" which does not present any good features. Americans also in legalizing the inter-marriage of white with negro, mulatto, and Indian, are but poor patriots, and seem to point to the fact that they despair of breeding a pure race from their own stock.

No race has been so scrupulously particular as has the Hebrew in prohibiting the inter-marriage of those of their own race with the Gentiles. And with what result? That this race has for 5000 years retained all their racial features, racial qualities, and racial ambitions—all keen and supreme, although they have lived among all kinds of nationalities.

To-day seems to be the age of "sports"—unfortunately

many of these having little influence in advancing the general physical or mental culture. Horse-racing, yachting, cricket, football, bowls, tennis, boating, extreme training in athletics, clubs of all kinds, theatres, music-halls, and dances. All these go to prevent men and women from giving a sufficient amount of time and attention to race culture. No one complains of any of the above sports—so long as they take up just the amount of attention they deserve, so long as they do not interfere with national physique, and so long as they are a means to that end of bringing out the very best national qualities.

Sir Robert Anderson says that the twentieth century promises to be “the most conceited century since God made man on the earth.” If so, this really means that conceit and ignorance are twins, and that we have nothing to be conceited about. We spend about £180,000,000 each twelve months in alcoholic drinks. Are we right in being conceited herein? In 1859 there were 37,000 certified insane in England and Wales, and in 1903, 120,000 odd—from 1 in 536 to 1 in 285 in 1903. No room for conceit here! Although education has been made free, and although the number of “educated” persons has increased, it is to be noted that the number of persons convicted of criminal offences gradually increases. Does this offer ground for conceit?

To what goal will a policy of reaction and drift lead us? I do not exaggerate when I say that a large proportion of our population is saturated—many beyond cure—with physical and mental disease. If we fail to give some very practical amelioration to the deep causes of degeneration—some amelioration other than the right of suicide, homes for incurables, lifelong imprisonment, large doses of bromide, “after cure” (save the word!) institutions for the “recovered” insane, or labour colonies, all of which may be useful but fail absolutely to attack the causes, then I contend that we fail in our duty. People say it is “heart-breaking” to see innocent children suffering owing to parental depravity, but such expressions are mere cant and drivel so long as we elevate inaction into a virtue, denounce pioneers of

thought, fail to recognize that *the only cure* is prevention
And that our only right is to beget healthy and not
diseased children.

The sum-total of human misery and social wreckage which floats aimlessly about to-day is a very grave menace to our national existence. It is steadily but, unfortunately, quietly and stealthily increasing. The question of physical and mental degeneration is now about to become a national question, for we recognize it as being one of the most serious conditions now threatening public life and safety. It is the social problem of to-day, although as yet it is talked about in whispers. It will not do to tinker with it. Carlyle has said—"The strong thing is the right thing." Breeding an imperial race from degenerates must fail. It will not do—and this is the *placebo* of many who shrink from grasping the "nettle"—to contend that when we have cast every unsound case into an asylum, institution, or "home," or "school," that we have done all that we should have done or can do. The cry for pity that we hear from these poor, imprisoned degenerates may be stifled by us with sedatives, high walls and padded rooms, and prevented from harrowing the public ear. Many of these, in a passing phase of sanity, recognizing the hoplessness of their lives and the dread of stamping their blemishes on an offspring, end their lives, and frequently the lives of their children, by what we glibly term "suicide." But not one case of suicide occurs but tells every *honest* thinker that some one has broken a law of health, a law of common-sense, and the eternal law of justice to offspring.

We may compare race culture and race suicide to a river, at first pure, clear, and health-giving. We begin to foul the pure condition by adding gross impurities to it. Day by day, hour by hour, and year after year we add diseased humanity—the children begotten by the diseased, idiots, imbeciles, epileptics, the insane, deformed, and those contaminated by venereal and other diseases. All these contaminating influences go on permeating, causing more disease, so converting the river into a cesspool, until it, ever widening and deepening, overflows, saturates and inoculates everything within its reach. Does any one

contend that such a scheme of pollution works for race culture? Rather, I contend, that it works for race suicide. Let us focus our attention more upon the human being and give less attention to animals. "Save the dog or cat" is, no doubt, a good cry, but would it not give better results if we cried, "Save the children"?

If prevention is better than cure, why not prevent? Unfortunately the fertility of the "unfit" is well recognized by all, and when we couple the marked fertility of degenerates with the increasing sterility—artificial and acquired—of the "fit," we must, unless blind to all duty, see that grave and disastrous conditions are ahead. Breeding from degenerates has never paid a nation, and it never will. The existing conditions compel thinking men and women to agree to this—that the preservation of the supposed rights of individual idiots, imbeciles, epileptics, lunatics, feeble-minded, and habitual criminal to beget offspring is but of very secondary importance when considered with the future welfare, the mental and physical strength of our nation. We have been engaged in polluting the pure river of national health. Both physical and mental deterioration increase and accumulate. Why? Because we have refused to begin at the fountain-head, the creation of healthy life, and have failed to apply the warning given to us by the Jewish biologist who said, some 5000 years ago, "For whatsoever a man sow that shall he also reap." Rather do many prefer to prove that it is a lie to say that we cannot grow grapes off thorns or figs off thistles. The farmer, in selecting his stock, acts more humanly and with more conscience when he separates the "wheat from the chaff," by keeping the best for purposes of procreation, and taking the inferior for work or food purposes, sterilizing the latter. We have refused to protect the sane from the insane. At present our race is not improving physically, and if not physically it cannot eventually improve mentally. There is an increase of the various physical and mental feeble; and if we do not take action it is just possible that things will go from bad to worse and that the incapables, or parasites, may swamp the capables and workers.

It is not as if degeneracy and sterility went hand-in-

hand, or as if the "weeds" produced by our ill-managed social system died off. No good will result if we think that humanity is going to be morally and physically regenerated, or find salvation only in education and the lessening of disease—if we neglect procreation from sound parents. Education has increased. But so has degeneracy, criminality, and suicide. Doctors have lessened the sick and the death-rate. Yet the number of hospitals increase. The feeble, immature, and diseased are helped to live longer, and so to weigh down the "working bee" with increased financial responsibility. Hours of labour have been shortened and the factory age heightened, while health authorities lessen the adulteration of foods. Yet we do not advance as we should; while the "borderland" line separating the degenerate from the non-degenerate is becoming more unrecognizable. Surely if the public were made to visit the prisons or institutions in which they have cast these poor products of their misdeeds, and could hear the cry of these, and saw their suffering, they would at least say, "We shall have compassion upon you and the coming race. We shall prevent you from begetting more degenerates. We shall form ourselves into a real society for *the prevention of cruelty to children.*"

Even if we issue rules for the guidance of those about to marry, increase the minimum marriage age, insist upon a pre-nuptial certificate of good health, cease to obstruct the marriage of the fit, or to encourage the marriage of the "unfit," make it illegal for degenerates to be joined in marriage, adopt a policy of non-interference in attempted suicide, encourage infanticide, criminal abortion, and the use of checks to impregnation; prohibit the employment of pregnant women and children in factories—even if we encourage all these, there will yet remain at least, at the very least, 60,721 publicly recognized idiots, imbecile, and feeble-minded, 117,272 lunatics, 23,244 criminals, 9,822 deaf and dumb from childhood, 60,000 prostitutes, 62,187 epileptics, 88,347 backward children, and about 18,242 habitual vagrants, all engaged in breeding degenerates.

The legacy of degeneracy which has been handed down to us, and which we apparently enjoy handing down to

others, is too vast, too deep to be cured by mere palliatives. Why? Because the *law of non-responsibility* comes in, and applies to lunatics, idiots, imbeciles, and feeble-minded—in fact, to all likely to beget feeble-minded offspring. If these poor products of man's baser self and debauchery are not guided by law, by any facts, by any reason, by any knowledge of heredity and physiology, they will go on breeding degenerates. Non-marriage will not be any hindrance to it as non-marriage was no hindrance to those who, in the twelve years (1892 to 1903) begat at least 463,270 illegitimate children (see Registrar-General's Report, England). The cry of the poor little demented and helpless children, quite inoffensive and guiltless of their degraded state, should act as a sleepless stimulus to all who believe that our duty is to help the weak; to give "the cup of cold water" to them; and to see that no child is denied its birthright—to be born healthy; to enjoy life; and to be a useful citizen. When the Christian religion begins to preach that there is a religion of health, as well as a religion of faith, and that the man or woman who curses a child with disease of mind or body is a social outcast, it will have taken another step in showing us that it is worth preserving.

A good story is told of Dr. Oliver Wendell Holmes. He had been called in by a mother to see a mentally afflicted child. Giving his opinion, he said that a consultation should have been held some time before. The mother replied that such had taken place; but Holmes said, "Ah, the consultation should have been held some fifty years ago!" It will not do for the diseased who have begotten diseased children to erect a tombstone over their dead children's bodies, and try to deceive themselves and others by printing upon the stone—"Thy will, O Lord, not mine, be done." This is cant and self-deception.

If you knew the children's bodies would be paralyzed or pained,
If you knew their brain must suffer from some foul parental stain,
If you knew that God's creation had been robbed of half its rights
Would you still continue acting as if Nature forgave your faults,
And pretended that she heeds not when we break each natural
law?

CHAPTER II.

WHAT IS A DEGENERATE?—NATIONAL MUTILATORS.

THROUGHOUT this work I shall use the term “mental degenerate” to mean a person whose mental condition is that which is found in the insane, feeble-minded, and in those who have lost their will-power and self-control to such an extent that they cannot command their actions, and are incapable of obedience to the moral laws and those of society. I shall also apply the term “physical deteriorant” to those whose physical well-being has suffered from some bodily disease—both classes being unable to beget healthy offspring.

What is a mental degenerate? I have drawn up the following definition with the aid of Coroner Troutbeck:—“A degenerate is a male or female who has transmitted, or who has the power of transmitting, an *incurable* mental or physical disease to his or her offspring.” Dr. Max Nordau has obliged me with the following definition:—

“ PARIS, 24th April 1904.

“DEAR DR. RENTOUL,—In my book *Degeneration* I adopt the very acceptable definition of degeneracy given by Morel, which runs as follows:—‘The clearest notion we can form of degeneracy is to regard it as a morbid deviation from an original type.’ I may formulate now this definition in the following clearer and more concise shape:—Degeneracy is a deviation from the generic type caused by the incapacity of the degenerate offspring to attain to its full development. This incapacity is a consequence of a weakening of the germ plasma, most probably by the effect of the intoxication of the parents. What differentiates degeneracy from other deviations of the generic type is this: the degenerates tend towards extinction by rapid diminution of the power of reproduction, while non-degenerate typical formations are infinitely transmitted

without interfering in any way with the normal vitality and fecundity of their bearers.—Yours faithfully,

MAX NORDAU."

Nordau here refers to the human race generally and not to a city or nation only. When he speaks of "rapid diminution" he evidently means the short few years—a few hours, comparatively speaking—during which human beings remain on this world as compared with the age of the world—minutes as compared with millions of years. He paraphrases the Bible quotation—"Whatsoever a man soweth that shall he also reap," and applies it to the race as a whole. It is not pleasant to think that when a nation, a part of the human race, adopts a policy of "drift" and refuses to adopt practical measures to reduce *the many causes* of degeneration to the narrowest limits, it must surely destroy itself by a kind of suicidal action, for there are many ways by which a nation can commit suicide. If degeneration increases it will bring about its own so-called "cure"—namely, national destruction. But this "cure" will be worse than the disease, as it means the destruction of some local "world." Such a picture, if not consoling, should stimulate us to fresh thought and action. Each nation has had and has its conception, birth, development, decay, and death. It is our duty to postpone national decay, just as we should prevent the mental and physical decay of the individual. If the theologian be right in stating that a nation, or local world, must eventually become so weighted by degenerates that the Creator will allow it to work out its own destruction and disappearance, then Nordau and others agree as to the conclusions, but perhaps differ as to what part is due to the Creator and what to the people. In former times the Creator was pictured as a kind of superior tin god. He was dragged into everything—ashpits and sewers—and attempts were made to placate His wrath by sacrifices and so-called religious processions. To-day medical science does not attempt in a cowardly manner to blame the Creator, but advises men and women to exercise self-control, will-power, and obedience to the moral laws. It points to that worst form of paralysis, that moral paralysis

which ends in degeneracy and race extinction. It is, however, stimulating to know that so long as we adopt very active and honest methods to reduce the causes of degeneracy to the narrowest limits, our own country, our local "world," has very reliable means at hand for keeping off the death of our nation. That great branch of the Israelitish race, the Jewish, has outlived the civilizations of Syria, Arabia, Persia, Babylonia, Egypt, Carthage, Greece, Rome and others. The black man is disappearing from Australia, the Maori from New Zealand, the red man from America, and the Hottentot from Africa. But the Jewish race stands upright, still flourishes and progresses: chiefly, I think, owing to the grand code of moral and physical laws given to it by Moses—a code comprising an ethical religion and a hygienic religion.

CHAPTER III.

THE PRESENT AMOUNT OF PHYSICAL DETERIORATION— PROPOSED FREE MEDICAL TREATMENT FOR ALL CITIZENS.

“A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.”—OLD BOOK.

WHEN we begin to look for the causes of mental degeneracy we too frequently begin by thinking of *mental* causes only. Such a course will not bring us to right conclusions, and therefore believing that the mental condition is often caused by the physical conditions, and that the sound body is still required upon which to build the sound mind, I shall refer first to the unnecessary amount of physical disease which so seriously infests the community. Any physical disease which leaves the man or woman broken down in physical health, or a cripple, or permanently diseased, must necessarily make such person more or less unfit to beget healthy children and to be good citizens.

How much unnecessary physical disease exists in the country I shall attempt to point out, prefacing my remarks by the statement that until we have a national system, if even for a few years, for notifying *all kinds* of sickness to the local health authority, we shall have no accurate idea of the lamentable total of bodily sickness.

The following are a few statistics which go to show thoughtful persons that we are “on the wrong tack” in not bringing these facts to bear upon the increase of insanity. We cannot gather figs of thorns, and we cannot breed a mentally healthy people from the *physically* diseased.

The fact that, according to the 1901 Census, there were in the United Kingdom 27,874 medical practitioners, 75,936 nurses, and 34,931 chemists, not including dentists, midwives and assistants, shows that in order to supply all these persons with work there must be an unnecessary amount of ill health.

- During 1903, of 359,276 young persons below the age of 14 examined by the certifying factory surgeons, no less than 3,946 were rejected as being unable to work in factories, and for the following reasons:—236 for imperfect growth, 335 for defective sight, 51 for deafness, 23 for mental defects, 104 for heart or lung disease, and 250 for debility. It is well known that these factory doctors give the benefit of the doubt to many children.

Dr. Farr, who may justly be termed the father of vital statistics, said (Thirty-fifth Annual Report) that to one annual death in a body of men, two are on an average constantly sick. Now, for the year 1903, there were 514,628 deaths registered in England and Wales, and if we multiply the number by two, it shows that there were 1,029,256 persons so ill as to require medical treatment (bedfast illness), or about 1 in 30 of the population. What number there are who are not ill, but do not feel in good health, it is impossible to tell, but one might approximately fix it at 10,000,000. The following table of the *expectation of sickness*—not of death—is as follows:—

At the age of 20 a person will have 4 days' illness yearly.

20 to 30	"	"	5 to 6	"
45	"	"	7	"
50	"	"	9 to 10	"
55	"	"	12 to 13	"
60	"	"	16	"
65	"	"	31	"
70	"	"	74	"

This table affords a fair idea of the number of days' sickness which the average adult male will have yearly. It follows that if the years of womanhood, babyhood, infancy, and childhood were included, the total life sickness would be very much higher.¹

In the London police during 1903 there were on an average 444 police off duty owing to sick leave, and during that year 7,582 separate individuals were on the sick list—or a total of 45.9 per cent. of the force had been sick. It is to be remembered that this force is a picked

¹ 1 in 10 of those assured against accidents meets with an accident each year, and 1 per cent. of such are killed.

force—well housed, well fed, and thoroughly examined by a doctor *before* admission to the force; further, they have free medical treatment and medicines, and, I believe, half their pay is deducted for sickness extending over a fixed number of days.

All the applications for the Home and Indian Civil Services have to undergo a physical examination before admission. So have those trying to obtain employment in banks and other commercial concerns; while some large employers of labour now insist upon all their intending employees being physically tested. One of the good results arising from the Employers' Liability Act will be that by selecting the men of best physique, the working men and women will be compelled to give their attention to health matters.

In 1904 I tried to obtain statistics from the above agencies, but failed. This is a pity, as their statistics would give much useful information, and would stimulate public interest in this great question of unnecessary disease. The editor of Bourne's *Insurance Directory* has kindly informed me that about one-sixth of those who offer themselves for life assurance are declined—usually on the ground of family history, previous illness, or habits. The actual rejections due to disease or weakness disclosed by the medical examinations are hardly more than one-twentieth—probably even less. It would be instructive to know the number of applicants for annuities rejected. The actuary of the Star Life Office states that 2,000,000 policies for ordinary life business are issued every year by the life offices in the United Kingdom, and that the industrial assurance companies issue annually an additional 22,000,000. Many intending assurers are examined by their own physicians first!

According to the statistics of friendly societies—such as the Oddfellows and Foresters—each member has on an average twelve days' sickness—"bedfast" and not "walking" sickness. That the total sickness of these societies is vastly greater than stated will be evident when it is known that their "total sickness" is calculated only from the *total* sick pay granted to members; that no sick pay is given to those sick from alcoholic and venereal diseases; nor for any illness under four days; nor

after child-birth; and that so rigid a system of "visitors" and "cross visitors" is upon the sick member as sometimes to force the member to declare "off" the sick fund before he is really cured. Further, it is to be observed that only healthy lives, and those between the ages of 15 and 45, are admitted to membership; while some dangerous callings are excluded. Were all ages and sexes included, I would say that the sick-rate might be calculated at twenty-four days per annum per member.

Some years ago Sir J. Paget, M.D., with the aid of Mr. Sutton, Actuary to the Registry of Friendly Societies, estimated that in England and Wales, that portion of the *male* population between the ages of 14 and 65 years had, in one year, 9,692,505 weeks' sickness; while the females between these ages had 10,592,761 weeks' sickness; or 1,314 weeks' sickness per annum per member. Such a sick-rate means not only a weakening of the physical health of the members, but it also represents a very heavy financial loss. The above weeks' sickness represent a total of 20,000,000 of weeks' work. Supposing each of these persons were making one pound per week—an absurdly low average—here is a gigantic loss of twenty millions sterling in twelve months alone, and from sickness alone.

From the years 1871 to 1903, no less than 67,596 women died from "puerperal fever," and 130,506 from "accidents of child-bed," in England and Wales. That is a total of 198,100 in thirty-two years; a shocking and unnecessary butchery, and in performing a natural function. How many were rendered invalids or broken down in health we cannot say; but if one is to judge from the ever-increasing number of hospitals for women, the number of motherhood-wrecks must be terribly heavy. This, too, when carrying out a natural function. How can these broken-down women bring forth healthy children? It is well known that the above death-rate is unreliable, as many deaths are not recorded under the above two headings. The Registrar-General in his Annual Report for 1903 says: "There is reason to doubt whether the returns of puerperal fatality are even yet complete."

Further statistics showing the amount of physical

weakening which follows bodily sickness are presented in the Irish Census Returns, 1901. These show that in one day there were 68,862 sick or infirm in that country, or 1 in 65 of the total population; 35,588 being "temporarily," and 33,274 "permanently" sick. Of the former, 20,704 were ill in hospitals, and 14,884 at their homes. There were in England 119,975 permanently and temporarily diseased on one day. The following statistics which I have collected show the number of sick persons who were treated during 1901 at the voluntary hospitals in the United Kingdom:—

England and .

Wales—3,438,676 patients, or 1 in 10.4 of the population
 Scotland 321,487 , , 1 in 13.8 , ,
 Ireland 376,100 , , 1 in 11.8 , ,

or a total of 4,136,263, or 1 in 11 of the total population. I do not suggest that these figures are complete, as they do not embrace all the voluntary hospitals; nor do I fail to note that the same patient may be counted twice. As showing the number of persons who suffered from fevers, I would point out that 228,460 infectious diseases were notified in one year.

Referring to the number treated at the Poor Law hospitals, the following shows that 941,957 received treatment in one year:—

England and Wales	-	725,146 patients.
Scotland	-	87,751 , ,
Ireland	-	129,058 , ,

Another plan by which one can call attention to the fearful amount of physical disease is by estimating the number of persons sick by the number who die. To calculate the sick-rate from a given disease we take the mortality of this disease, the average death-rate, and let x equal the answer. Thus, for example, the number of persons who died during 1902 in England and Wales from typhoid fever was 4,149. The death-rate from typhoid is about 15 per cent. of those attacked, and so it follows that 27,660 persons must have suffered from this one disease. This fact will be driven home if it be stated in a financial

or "golden calf" or "dollar" form. Taking it that these 27,600 had been each making £1 per week, and that typhoid fever lasts about ten weeks, here is a total loss of £270,600 *from sickness alone*. This basis of comparison can be applied to other diseases. Thus, in 1902, 2,464 died from smallpox, 12,930 from measles, 4,875 from scarlet fever, 7,366 from influenza, 9,805 from whooping-cough, 8,411 from diphtheria, 14,053 from diarrhoea, 46,431 from pneumonia, and 57,396 from tuberculosis in England.

Farr estimated that the loss to the nation by the death of an agricultural labourer at the age of 25 was about £246. Reducing this to a financial basis, it would mean that if 4000 such men die during the year from typhoid, that our nation loses about one million sterling.

Perhaps the Annual Reports of the Army and Navy give a fair idea of the total sickness and physical deterioration referring to men.

Reference to the Annual Report of the Surgeon-General of the British Army for 1902 shows that in that year 87,609 recruits were examined, and of this number, 26,913 were rejected as unfit for service, and 60,696 as fit. But of the fit, 1,597 had to be discharged from the Army within three months after enlisting. During the year, in the home army, 4,598 men had to be discharged as unfit; while from the whole army, home and foreign, 8,869 were discharged as unfit for further service.

As regards the rejections in 1902 of those wishing to enter the Army, there was an increase of 26.77 per 1000 as compared with the previous year. Of recruits in England, the rejection rate was 335 per 1000; Scotland, 275; and Ireland, 293. Of the previous occupations of recruits rejected, 359 per 1000 were artisans, 328 shopmen and clerks, and 329 labourers.

The following are some of the causes of rejection:—syphilis, 219; debility, 343; defective vision, 3,437; disease of heart, 1,518; loss of many teeth, 4,316; varicocele, 1,103; flat feet, 1,090; under height, 1,015; under chest measurement, 4,969; under weight, 1,903. It will be noted that the largest number of rejections were for defective development—chiefly chest measurement.

When I mention that the minimum chest measurement

—chest fully expanded—was 33½ inches; weight, 112 lbs., and height 5 feet 2 inches, it will be recognized that a great amount of physical deterioration exists. Nor can it be contended that the medical examination is severe, as a reference to the *Official Regulations for the Army Service*, and under the “Rules for the Examination of Recruits,” no order is made for the examiners to examine the urine for kidney disease or diabetes.

It must be noted also that the foregoing statistics would be grossly misleading if we failed to recognize that they do not include *the total rejections*, because *all* recruits are not examined by the medical officers. All recruits are first examined by *the recruiting sergeants*. It is very unfortunate that the War Office refuses to publish statistics showing the number rejected by the sergeants. Why? I have, in Chapter XVII., referred to the number of soldiers treated in the Army and the number of sailors in the Navy for venereal diseases—diseases which work havoc, not only with these men’s physical being, but which frequently afflict innocent women and children.

During 1903, of 69,553 recruits inspected, 22,382 were rejected, while 1,022 were found unfit after three months’ service. Compared with 1902, there was an increase of 14.61 per 1000 in the ratio of rejections.

Of English recruits - - - 340 per 1000 were rejected.

Scottish " - - 33¹ " "

Irish " - - 318 " "

Of Labourers, servants, and

husbandmen - - - 349 " "

Artisans - - - 334 " "

Mechanics - - - 323 " "

Shopmen and clerks - 33¹ " "

Professional occupations 236 " "

Boys under 17 years old 172 " "

Referring to the rejection rate for the Navy, it is greatly to be deplored that the Admiralty persistently refuse to publish any statistics, or to supply them to sociologists. The Earl of Meath has stated that fully fifty per cent. are rejected. Here is a great public department standing obstinately in the way of social reformers. Why?

During 1902, in our Navy, the sailors suffered 1,286,038 days' sickness, or 12.91 days per man; and while with 99,600 men, no less than 3,523 were sick on one day. In other words, the fighting force was reduced by 3,523 men. In the home army, in 1902, of 93,665 men, 3,901 were on the sick list, each one being sick on an average 15.20 days. Of the Army in India, of 60,540 men, 3,995 were constantly sick, with an average of 24.09 days per man. Of 254,357 British troops at home and abroad 191,250 were admitted to hospital, while the number constantly non-effective from sickness was 10,882, the average number of days' sickness being 16.66 days per 1000 of the strength.

In referring to the physically diseased (physical deteriorants) one may divide them into those "permanently" and "temporarily" diseased. In the permanent class would be included all cripples and bodily deformed, the blind and deaf (not congenital), the infirm and aged, and those suffering from incurable physical disease. Old age is, practically speaking, not a disease, but a natural decay or dying. It is estimated that at least three per 1000 of the population included in the elementary school ages—five to fourteen years—are cripples. This would give about 124,374 cripples.

As regards the deaf and dumb, the 1901 Census shows as follows:—

	<i>Deaf and Dumb.</i>		<i>Deaf from Childhood.</i>
England and Wales	15,246	-	6,569
Scotland	- - 2,638	-	1,074
Ireland	- - 3,078	-	2,177
Totals	20,962		9,820

As regards the blind, the Census of 1901 shows as follows:—

			<i>From Childhood.</i>
England and Wales	25,317	-	4,621
Scotland	- - 3,253	-	492
Ireland	- - 4,253	-	184
Totals	32,823		5,297
			5696.

If we apply the rejection rate of recruits for the Army as a means of estimating the number of physically diseased or weak, we arrive at the following figures:— The rejection rate was 1 in 2½. To avoid any approach to exaggeration, I estimate it at 1 in 3, and apply this to that portion of the United Kingdom—males and females—between the marriageable ages of 15 and 45 years. The number in this population was 21,355,331 persons in 1901, and consequently the number of physical deteriorants would be 7,118,443 persons. It will be noted that I do not include these under 15 and over 45 years of age.

The following table would thus give us approximately the number of physically diseased and crippled in the United Kingdom:—

TABLE I.

No. of cripples (not included in the total of Table I.)	- - - - -	<u>124,376</u>
Deaf on Census day, excluding deaf from childhood	- - - - -	11,138
Blind on Census day, excluding blind from childhood	- - - - -	27,526
Physical deteriorants at 3 per 1000, between the ages of 15 and 45	- - - - -	<u>7,118,443</u>
Total	- - - - -	<u>7,157,107</u>

The population of the United Kingdom being in 1901 41,458,721, this shows that *on that day* about 1 in 5 of the population was physically affected with some temporary or permanent physical illness. Taking these statistics with the total number of mental degenerates mentioned in Chapter IV., we may take it that about 1 in 4 of the population was physically or mentally affected on Census day. Not a healthy stock with which to beget healthy offspring!

Disease is more deadly than war, and more physical deterioration follows disease than war. The daily papers publish a statement to the effect that 25,000 persons have been killed in war. Horror is expressed! But when the same people are told that 535,538 persons have died in

England in twelve months, the information is treated as "stale news" and as something requiring no further notice. And when the same unthinking and asinine souls are told that physical disease is the cause of a large amount of mental disease, they hide their crass ignorance by doubting this fact. The greatest asset which our nation has is physical health, and not wealth. "National health is national wealth," and "the first wealth is health." Herbert Spencer has put my whole contention in a nut-shell when he says, "To be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition of national prosperity." Lord Beaconsfield says—"The public health is the foundation on which repose the happiness of the people and the power of a country. The care of the public health is the first duty of a statesman." I have always contended that it is of more importance to have a population physically fit than intellectually at a high level. The number of physically diseased in this country to-day is fearful to contemplate. To lessen the sick-rate and the physically-diseased rate is of prime importance.

Suggestion.—Therefore I have proposed that a system of free medical aid be given to all those whose income is under £800 per annum. A public tax should be levied and district medical officers should be appointed to treat, free of cost, all those qualified for aid. Such a system would lessen the present rate of sickness by 50 per cent. At present we have free State medical aid for the Army, Navy, police, Post Office, telegraph, mercantile marine, lunatics, criminals, Poor Law, voluntary hospitals, municipal fever hospitals, vaccination, reformatory and industrial homes. Why not act upon the saying—*Salus populi suprema est lex*, and remember that from a corrupt body of men and women no "good fruit" can come?

CHAPTER IV.

THE PRESENT AMOUNT OF MENTAL DEGENERACY.

“Do men gather grapes of thorns, or figs of thistles?”

—OLD BOOK.

THERE are various ways by which we can arrive at a fair estimate of the number of mental degenerates in the United Kingdom. One is by taking the last Census Returns (1901) and extracting from these the total number of such persons as recorded on one day—Census Day. The other is by studying the various annual reports of the Lunacy Commissioners, Prison Commission, Reformatory Homes, and such-like institutions.

According to the Fifty-ninth Annual Report of the Commissioners in Lunacy, the number of persons in England and Wales who were officially known to be under care *as duly certified* insane on January 1st, 1905, was 119,829, this being 2,630 in excess of the number recorded on the same day in 1904.¹ That is, 1 in every 285 of the population was certified to be insane. In 1896 the proportion was 1 in 319. According to the Forty-seventh Annual Report of the Commissioners in Lunacy, the number of persons in Scotland who were *officially* known to be under care (exclusive of insane persons kept at home by their natural guardians) certified as insane on the 1st of January 1905 was 17,241, this being 347 in excess of the number on the same day in 1904.

According to the Fifty-fourth Annual Report of the Inspectors of Lunatics, the number of persons in Ireland who were known to be under care as duly certified insane on January 1st, 1905, was 22,966, this being an increase of 202 on the previous year. According to the Census Returns in 1851 the number of insane was 1 in 657 of the population; in 1901, 1 in 178.

These reports therefore show that on January 1st, 1905, there were 160,036 officially notified insane in the United Kingdom. If we now turn to the statistics as given in

¹ In January 1906 the number certified had increased to 121,979.

PRESENT AMOUNT OF MENTAL DEGENERACY. 25

the Census Returns, we find that the number of mental degenerates on Census Day 1901 in the United Kingdom was as follows :—

TABLE II.

Insane	-	-	-	-	-	-	170,898
Criminals of various kinds	-	-	-	-	-	-	22,244
Deaf and dumb from birth	-	-	-	-	-	-	9,822
Blind from childhood	-	-	-	-	-	-	5,297
Inebriates in homes	-	-	-	-	-	-	609
Inmates of reformatory and industrial homes							34,015
Epileptics, estimated at 1 per 1000 of the population	-	-	-	-	-	-	62,187
Feeble-minded, estimated at 1 per cent. of the population between the ages of 5 and 14 years	-	-	-	-	-	-	88,346
Vagrants relieved by Poor Law	-	-	-	-	-	-	11,847
Tramps and footpads	-	-	-	-	-	-	18,242
Public prostitutes, estimated at	-	-	-	-	-	-	60,000
Total	-	-	-	-	-	-	483,507

Population of United Kingdom on Census Day - - - - - 41,458,721

Number of mental degenerates to population - - - - - 1 in 85

Probable number - - - - - 1 in 50

The above table is very incomplete, and for the following reasons :—

The *number of insane* includes only publicly recorded cases. Many do not know how to fill in a census paper ; many mothers will not enter their children as idiots ; the "borderland" cases are not included, nor many of the "backward or defective" ; nor does it include alcoholics, drug *habitués*, nor the highly neurotic who frequently beget degenerates, nor the thousands mentally diseased, in hospitals for diseases of the brain or in the "infirm" wards of our workhouses, nor the large number of undetected criminals. The public should understand that there is a marked difference between being insane from the medical standpoint and that from the legal view.

Sir J. C. Browne, the Lord Chancellor's Visitor in Lunacy, says—"There are, no doubt, persons . . . who are of unsound mind, and in some respects socially dangerous, who remain uncertified and are generally regarded as uncertifiable. . . . The main reason why the persons referred to . . . are not certified and placed under control for their own protection and that of others is that sanity and insanity shade into each other by very fine gradations, and that it is impossible to say where, in a legal sense, the exact frontier line is to be drawn. Medical men and lawyers will never, I think, entirely agree as to the position of that frontier line."

It will be noticed that the number of insane differs when studied from the Census Returns and the Lunacy Commissioners' statistics. This is partly owing to the fact that the Census takes place generally during March, and the other refers to January 1st. Further, the insane known to the Commissioners must differ from the insane known to those who fill in the Census paper. As a matter of fact, the Census Returns showed 32,992 more insane than did the reports of the Lunacy Commissioners. In order to obtain reliable statistics, I would suggest that it be made compulsory upon all persons called in to treat, or to attend to, or to care for degenerates, to notify the Lunacy Commissioners in each division of "the United Kingdom the name, age, address, and mental condition of such degenerates, thus following the plan in force under the Notification of Infectious Diseases Act.

Of criminals, the number is perhaps excessive. The figures suggest the question—Would it not give better results if we ceased to use the word "criminal" and used some other, such as "degenerate"? Judges, juries, and the thinking portion of the public must frequently ask themselves—Where does criminality end and insanity begin? During 1903, 456 criminals in English prisons were found to be "weak-minded," and 164 "insane," 65 of these being so on admission and 21 within one month after. In Ireland 53 were insane, 43 when committed. In Scotland 51 were insane, 41 when committed; while 58 when liberated required asylum treatment (see Annual Report, Prison Commissioners). It follows that many are sent

to prison who should have been sent to an asylum. The failure of punishment to cure many "criminals" tends to show that the "criminal," often being a degenerate, cannot be truly cured.

According to *Judicial Statistics*, vol. i., there were in England and Wales, during 1902, no less than 4,320 "habitual criminals" at large, 3,688 of these being thieves. I have elsewhere referred to the class of "educated criminals" brought out by our system of compulsory education—a class who before were quietly left to die out, or to occupy the position only fitted for them. In a few years we shall have a great increase of educated criminals. They will not be of the old highwayman style, but will study their work and develop a cunning which will drive us to believe that the education of borderland degenerates is a national evil. I am even opposed to the education of the confirmed criminal, confirmed tramp, or confirmed inebriate.

Of deaf and dumb I include only 9,822 out of a total of 20,960. The Census Returns for Ireland show that in one census the deaf-mute was the *first*-born child; while in the census of 1901, of 1,788 deaf-mutes, the deaf-mute was the *first*-born in 439 cases and the *last*-born in 441. In the 1891 census the deaf-mute was the *first*-born in 536 families and the *last*-born in 431 families. Of the total of 1,788, 967 were males and 821 females. In 284 families there were two mutes in a family; in 142 families three mutes in a family; and in thirty-nine instances four mutes in a family. In 170 instances the parents of the mutes were related before marriage, and of this number ninety-seven had one mute in the family, thirty-nine two mutes, twenty-three three mutes, seven four mutes, and one five mutes.

Of blind from birth I include only 5,297 out of a total of 32,823.

Of inebriates the number stated is too low, as I include only inebriates in institutions. The Registrar-General states that in 1902, 2,784 persons in England and Wales died from "alcoholism." The number of deaths has been alleged to be nearer 60,000 per annum.

No reliable death certification can be obtained until a

law orders doctors to send the certificate of *the cause of death direct* to the registrar of deaths, and a certificate of *the fact of death and the identity* of the deceased to be given to the relatives. (See my Evidence before Select Committee, House of Commons, on Death Registration, 1893.)

Of children in reformatory and industrial schools: "juvenile criminals."—It is to be noted that all these have been convicted in court of an offence punishable with penal servitude or imprisonment. They are under fourteen and sixteen years of age. We send them to prison, the prison in this case being termed "school." They are termed "criminals" in the volume *Judicial Statistics*. Their parents are probably degenerates. During 1903, of 1,340 committed to reformatory "schools," 452 had been convicted once, 218 twice, 84 thrice, and 56 four times and upwards; of 5,073 discharged from "schools" in three years, 26 per cent. were re-convicted. Since the "schools" were established, 21,999 boys from these reformatory and industrial prisons have been sent to sea in the mercantile marine. Are not many of the mutinies and murders on board ship due to these "cured" degenerates? Or are they likely to beget a healthy offspring? These figures do not include those sent to the truant schools, or to the day industrial schools.

As regards *epileptics*, many contend that the number stated is too low, some estimating it at 2 per 1000. Heredity is frequently a cause of epilepsy, showing that epileptics do not abstain from sexual intercourse.

As regards "mentally defective" and "backward" children, not idiots nor imbeciles, but who cannot be taught by the usual methods in force at elementary schools, the number is estimated at 88,346. Mr. R. A. Bray, L.C.C., lately estimated this number at 105,000, of whom only one-third could be made self-supporting. These "backward" children are, I contend, the most dangerous class when we consider "the coming race." Their degeneracy is often difficult to detect, perhaps latent. They cannot be "cured," because their defect is *congenital*. It is misleading to speak of "schools" for them, because only a few can be even partially educated, while the many lapse.

They may be well dressed, physically set up, and made to conduct themselves with outward decorum; but they are a "faked" class, and probably would not have been so classified were not medical specializing carried to such absurd extremes. One can fancy the future "high-grade degenerate" pleading as an excuse for his wrong action that his "obsession" was due to a "neurotic taint," and that the crime was really owing to "atavistic tendency." The "educated" criminal is the most dangerous of criminals. Mr. Justice Grantham had before him a prisoner who had been convicted several times for forgery, fraud, and company-promoting. The prisoner pleaded that he "was a drug slave, that cocaine had partially paralyzed his will power, and he had been drawn into the ramifications of financial deceit." "This class of 'educated crimes,'" the judge said, "practically monopolized the Crown Court yesterday." Just as it is the slightly marked case of infectious disease which often causes the most widespread epidemic, so it will be found that these "backward" children are, *from the procreation standpoint*, the most dangerous to the nation. Every possible effort must be made to make these products of our negligence useful workers. I deny them nothing, except the right to beget offspring, for here they are incapable of taking an active part in *the greatest and farthest-reaching* of all human duties—the creating of *healthy* lives, the begetting of *useful* citizens. As empire-builders they are decidedly "jerry." Barr, in his work *Mental Defectives*, says—"He who is born into this sad heritage leaves hope behind. We cannot cure what is not disease, but defect; and that which the cradle rocks the spade will cover." I would further contend that the "educated" "backward" child will excel more in crime than will the *uneducated* degenerate, the former being the "faked" school-product.

Referring to public prostitutes, I contend that they are degenerates, composed of sexual perverts, drunkards, confirmed loafers, thieves, and those so degraded as to prefer to make their living by hiring out their sexual organs, and not by honest toil. The number is estimated at 60,000 merely. In one year the police in the United Kingdom

took proceedings against 14,907. Some years ago it was estimated that there were 12,000 to 15,000 prostitutes in New York City, 50,000 in Berlin, 30,000 in Vienna, and 30,000 in Paris.

As regards *vagrants, tramps, footpads, wandering* and "harmless" (?) lunatics, the Annual Report of the Inspector of Constabulary, Scotland, shows that on *one day*, 22nd June 1902, there were 8,252 vagrants, beggars, and poor on tramp. I take no objection to these being helped, but they are a grave danger to the nation, as they are frequently the cause of illegitimacy and degenerate offspring.

5696.

Sexual Perverts.—These form a stratum of degenerate humanity who have sunk to the lowest depth, and a class whom one would wish to pass over in silence, but that honest thinkers know they have been created by the misdeeds of men and women—some great law of nature having been broken. They are a phase of social wreckage, and *must* be considered if we wish to secure a real cure. Those who refuse to consider them are moral cowards, and those who content themselves merely by "calling names" almost debase themselves to the low level of these degenerates. Medical and social science tell us that we must get at the *causes* of degeneracy, and fearlessly look for the *causes*. These derelicts, or foul sores of society, are deserving of study, just as are those who suffer from any loathsome *physical* disease, such as smallpox, leprosy, venereal diseases, or scabies. As it is the duty of the night-soil man to enter and to clean out sewers and refuse heaps, so it is, unhappily, the solemn duty of physicians to survey these poor products of mad and diseased humanity—this scum of our civilization deserving our pity; for I take it they have been more sinned against than sinning. If we would only recognize that most sexual crimes are due to mental or physical diseases, we would soon stand upon firm and trusty foundation. Some years ago a bright literary character made havoc with his life. But the post-mortem showed a tumour pressing on his brain, thus causing his obsession. His parents also were markedly neurotic and perhaps erotic. Lately a titled person died and left a poor career, but the physician knew that he had

been sexually deformed from birth. At the Liverpool Assizes, December 1904, Mr. Justice Phillimore sentenced a male to fifteen years' penal servitude for sexual assault upon an infant five *weeks* old! I inquired particularly into this man's history, and found that he was thirty-six years old, had had a severe sunstroke in India, and that his mother was in an asylum. This male, if sane, must have known that there are many prostitutes in Liverpool whose fees vary from sixpence upwards. Max Nordau says that "the erotomaniac degenerate stands in the same position to the females as a dipsomaniac to intoxicating drinks." Who can explain the abducting of a child of ten to fourteen years by a man to be used for sexual purposes, unless we recognize this male as a sexual pervert? He is of the class who support the "Swami" worshippers. Those who have studied the relation of physical disease to sexual perversion know the grave importance of the subject. Perhaps "Jack the Ripper" has shown us our ignorance of sexual disease and degeneracy to as great an extent as has "Jane Cakebread" in the subject of inebriety occurring in cases of mental defect. Acton relates the case of an old man suffering from such extreme satyriasis that he was lost to all sense of shame. After his death a small tumour was found on his brain. Injuries to the brain, especially to the hind brain, and injuries to the spine are a cause of sexual perversion. Some diseases, such as consumption, cause intense sexual desire; hence the early marriage and amorous nature of these physical deteriorants. Hysteria and nymphomania are but a name for the symptoms, while the removal of the ovaries or uterus often give marked relief to those diseased. The surgeon knows that the elderly man with enlarged prostate soon loses his uncontrollable sexual desire when he has had his prostate removed; while the poor demented creatures who slink up back entries and display their sexual organs to children, or attack young girls, are as well known to the police as are the habitual inebriates and habitual criminals. The negro is seldom content with sexual intercourse with the white woman, but culminates his sexual *furor* by killing the woman, sometimes taking out her womb and eating it. If the United States of

America people would cease to prostitute their high mental qualities and recognize this negro as a sexual pervert, it would reflect greater credit upon them; and if they would sterilize this mentally afflicted creature instead of torturing him, they would have a better right to pose as sound thinkers and social reformers. I have before applied the term degenerates to prostitutes, and I think this opinion is backed up by the statement of Mrs. Ruspini, Secretary to the Church Penitentiary Association, where she says, when speaking of the feeble-minded, among 79,000 prostitutes some 30 per cent. are feeble-minded, and "these cases of feeble minds and weak wills are a danger to the community. However carefully trained and taught during their two years' stay in a House of Mercy, they are sure to fall back into their old lives of sin, from their inability to resist the temptation around them." I would here add that notice should be taken of the fact that many of the "homes" for reclaiming "prostitutes" are now bringing the direst discredit upon domestic service by sending out their reclaimed (?) females to such employment. These often seduce the young boys and teach them debauched tricks. If medicine, law, dentistry, or the Church, or any other employment, were recruited from Industrial, Reformatory, or Penitentiary Homes, we know what this would mean.

During 1902, in England and Wales 19,746 persons were tried, and 16,204 found guilty of sexual offences—including rape, indecent assaults, prostitution, etc. How many cases escaped detection? Perhaps four times as many as the above.

These are sexual offences as brought to the notice of the police, the figures being extracted from the *Judicial Statistics* (criminal) for England, Scotland, and Ireland. I think no one would suggest that the persons guilty of the above offences had "been in their senses."

The study of the sexual nerves and sexual centres in man's system is yet incomplete. Dr. Lauder Brunton and others have devoted considerable study to the subject. We do know, however, that impressions made locally (peripheral irritation) upon the sexual organs are transmitted by sensory nerves to the spinal cord and to that enlargement in the lumbar portion of the cord—the lumbar

genital centre—that these impressions, or irritations, are reflected to the sexual organs; that the blood-vessels of these organs are relaxed, and that therefore erection follows. In this way we explain the erections which occur in boys with long foreskins; or by the irritating substances under the uncircumcised; by enlarged prostate; and by the full bladder in the early morning. We further know that there must be a “genital centre” in the brain; nerves passing through this and up and down through the spinal cord. Eckhardt proved the presence of these fibres by stimulating various portions of the brain such as the crura, pons, and upper cervical region of the cord (medulla) so causing erections. Thus is explained the transmission of sexual thoughts; thoughts sometimes caused by *stimulation* of the nerves of smell, sight, and hearing, and the following erection with desire. Thus is explained the transmission along these nerves, of thoughts, smells, sights, etc., which do not stimulate but which *inhibit* erections, such as disgusting sights, disgusting smells, mental fear of impotence, and heavy mental exertion.

Applying these facts to diseased conditions of the brain, we know that if a tumour or other disease stimulates the “genital centre” in the brain or cord, it will cause erections and sexual desire of an intense kind, such as cannot be controlled by feeble will power, and that thus the sufferer is actually *driven* to act in a way he would not act were his will power perfect. The irritation of the spinal cord by such diseases as locomotive ataxy, general paralysis of the insane, and other spinal diseases and injuries, probably accounts for erections which frequently accompany these conditions. Therefore if a person has a small tumour pressing upon the brain, this will as persistently “ring up” the sexual thoughts and sexual desires and sexual actions as will the finger pressing on the button of the electric-bell system keep the bell ringing.

I have obtained numerous statistics from special sources which more than bear out the above statements. In one case a man was convicted seven times for exposing his person, another ten times, and another thirty-one

times. The following *official* statement shows the mental derangement occurring in such persons, in one town in the United Kingdom:—

(1) “On 3rd November 1888, a man, aged forty-eight, was arrested in the city on a charge of indecently exposing his person to a number of children, and on the 6th of the same month he was certified to be insane and handed over to the parochial authorities.”

(2) “On 4th November 1902, a man, aged thirty-five, was arrested on a charge of rape, and on 6th June 1903 he was found to be insane, and ordered to be confined during his Majesty’s pleasure.”

(3) “On 6th June 1904, a man, aged thirty-four years, was remitted to the sheriff for having indecently exposed his person to a number of young girls. On the date of remittal he was certified to be insane and sent to an asylum. He was subsequently liberated as being sane, and afterwards convicted of a similar offence and sent sixty days to prison.”

(4) “On 1st July 1904, a man forty years of age was convicted of indecently assaulting a woman, and fined £5 or thirty days’ imprisonment. Again, on August 6th of the same year he was convicted of indecently exposing his person to women, for which offence he was fined £5 or thirty days’ imprisonment. Subsequently he was certified to be insane and committed to an asylum.”

(5) “On 14th July 1905, a man thirty-two years of age was arrested on a charge of indecently exposing his person, but as he was certified by the casualty surgeon to be of weak mind, proceedings were dropped.”

(6) “On 26th April 1898, a youth was, before the sheriff’s court, convicted of gross indecency with a male person and sentenced to two months’ imprisonment. Again, on 24th November he was charged, along with a Frenchman, with gross indecency committed on a number of boys in a family home, but was taken as a witness against the Frenchman and liberated. On 26th December he committed suicide by drowning, supposed while suffering from insanity.”

At another city, five men were convicted of indecent

exposure twenty times, and given three months' imprisonment for each offence.

"One man, who has within the past four years been three times convicted of indecently exposing his person to young children, admitted to me that he had no control over himself at certain periods, and that he is compelled to perform and speak indecently at such times.

"Another, who was sentenced to three years' imprisonment in October 1904, for carnally knowing a girl under thirteen years of age (further similar charges not gone into), was of very low mental capacity and did not at all realize the gravity of his offence.

"The third case, that of a prisoner sentenced to two years' hard labour in January 1905, for attempted knowledge of a girl under thirteen years of age, was also one to which mental weakness was exhibited, although in this case the prisoner's actions may have been somewhat influenced by heavy drinking.

"Having carefully studied this subject for over twenty years, I am satisfied that the persons charged, or complained of, with sexual offences against males and females, are not sane on this subject, though, as a rule, fairly normal on others."

"Both men are of extremely low intellect, especially the man A, who is a strongly built, bandy-legged, stout man, with a low retreating forehead and the expression of a gorilla. I consider him a dangerous animal. You will see that he was flogged in 1903 for his habitual offence, which he repeated again (probably many times). It is hard to say therefore whether this punishment is detrimental or otherwise; but I think, as a rule, it is."

I would suggest that the chiefs of police, in presenting their annual reports, be instructed to publish in such reports the photographs of sexual perverts convicted in their district, with a short summary of their history and family history.

The above cases show the extent of our present means for breeding a woeful total of degenerates—a total which is increasing yearly, and which we yet allow to contaminate the stream of human happiness.

CHAPTER V.

THE COST OF THE UPKEEP OF DETERIORANTS AND DEGENERATES.

THE following figures, which I have extracted from many official reports, show the expenditure during the year 1902 upon the upkeep of degenerates:—

TABLE IV.

Asylums—

England and Wales	-	-	-	-	£2,975,425
Scotland	-	-	-	-	587,422
Ireland	-	-	-	-	634,200

Prisons—

England and Wales	-	-	-	-	625,434
Scotland	-	-	-	-	114,743
Ireland	-	-	-	-	94,656

Certified Inebriate Reformatories—

England and Wales	-	-	-	-	22,019
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State Inebriate Reformatories—

England and Wales	-	-	-	-	17,666
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Reformatory "Schools"—

Great Britain	-	-	-	-	133,002
Ireland	-	-	-	-	13,705

Industrial "Schools"—

Great Britain	-	-	-	-	426,916
Ireland	-	-	-	-	161,519
40 Homes and Orphanages	-	-	-	-	510,211

Police—

England and Wales	-	-	-	-	4,706,026
Scotland	-	-	-	-	534,447
Ireland	-	-	-	-	1,521,626

£13,081,019

Thirteen millions sterling expended every twelve months upon mental degenerates and the physically unfit is a

heavy burden upon the taxpayer; and this is not made easier to bear by recalling the fact that each year brings a higher expenditure. All this expenditure upon the insane, it must be noted, is *unproductive* expenditure. It is absolutely "dead" money, no one receiving any benefit. Only double this sum is spent upon our army, and it is almost ten times as much as is expended upon our Volunteer force. Again, it is to be noted that we spend almost the same sum upon degenerates as we spend upon education in the elementary and secondary grades! To the above total may be added one-quarter of the expenditure under the Poor Law—that is, £3,816,000, and £1,945,500 upon voluntary hospitals. The amount of physical disease treated in hospitals, municipal fever hospitals, army and naval hospitals, and in the payment of judicial officials for the trial of criminals, must cost the country an immense sum yearly. I would calculate that the total annual expenditure upon degenerates is not less than £35,000,000.

According to the Lunacy Commissioners, the average *weekly* cost of maintaining *each* insane person in the county and borough asylums in 1904 (inclusive of repairs, additions and alterations) was—

	s. d.
In county asylums	- - - - -
In borough	- - - - -
Average	- - - - -

The Scottish Commissioners state that the expenditure per "pauper" patient per annum is—

	£ s. d.
In asylums	- - - - -
In poorhouses	- - - - -
In private dwellings	- - - - -
Average cost per patient	- - - - -

They also report, as regards the gradual growth of expenditure, "that the expenditure on patients in asylums has increased from £164,000 to £289,620, or 77 per cent.; in the lunatic wards of poorhouses, from £13,793 to £22,996, or 67 per cent.; in private dwellings, from £22,554 to £47,393, or 10 per cent.; and that the whole

expenditure increased from £206,536 to £370,474, or 78 per cent. Mark—so great an increase in expenditure and no decrease of insanity.

It is well to recollect that the Lunacy Act defines a “pauper” lunatic as a person who is maintained partly or entirely out of the public funds. Therefore when one reads of the increase of “pauper” insane it is well to remember this legal definition.

In Ireland the average yearly cost per insane person is about £23 12s. 10d. No doubt the difference in the averages in the three countries is partly due to the different items classified under “expenditure.” Would it be too much to ask that the three Lunacy Boards take steps to adopt one uniform plan of income and expenditure? Such a plan would facilitate just comparisons.

If we adopt the prevalent ideal of lifelong imprisonment, segregation, or immurement for all those who are held to be incapable of begetting healthy children—that is, the highest and most essential national duty, the cost of such a plan would not be far off £50,000,000 yearly. If, again, procreation is of no practical consideration, or we take for our guide that of a Lunacy Committee who held that a person, although insane, is not a danger to our nation, and need not be detained in any asylum if he or she be “harmless” and has no homicidal or suicidal mania, then it follows that if all these be released as “recovered” we shall have a larger bill to pay for race inefficiency and race degeneracy.

The expenditure upon the insane is also increased owing to the fact that these inmates of asylums who are discharged “on trial” are allowed a sum per week equal to the average cost of such patient when in the asylum—about 11s. to 12s. per week. In Lancashire the maintenance rate is about 9s. 11d. per week. The Lunacy Act, 1890, also empowers asylum authorities to “board out” with the relatives or friends of the patient certain of the insane, and here also a grant may be given.

Let us here recollect that we have now no colony of Virginia or of Australia upon which we at one time “dumped” our stock of idiots and criminals, and that only recently America and all the British Colonies have made

special laws to prevent the immigration of mental and physical degenerates.

As showing how the upkeep of even one insane person burdens the public, an illustration can be obtained from the statement that one lunatic had been supported for 55 years by the Warrington Union at a total cost to the ratepayers of £1,300. This may not be the total cost, as the person may have been married, or the Commissioners may have, from time to time, let him out as a "recovered" patient, and so to beget children—as a pastime!

CHAPTER VI.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY : OUR HEALTH-DESTROYING SYSTEM OF INTER-MARRIAGE WITH, AND INTER-BREEDING FROM LUNATICS.

"The hand that WRECKS the cradle WRECKS the nation."

PERHAPS one of the best ways by which one could call attention to the dire results that follow our permitting the inter-marriage of lunatics and idiots, and the production of more lunatics and idiots by these degenerates, would be to print in large letters on the "permit to marry" of such, the words—

NOTICE.—THIS WAY TO THE LUNATIC AND IDIOT ASYLUM.

According to the Census Returns—for here again the Annual Reports of the Commissioners in Lunacy fail to supply these statistics—the number of lunatics, their sex, and their condition as to marriage was as follows:—

TABLE V.—NUMBER OF LUNATICS.

Country.	Males.	Females.	TOTAL.
England and Wales	37,583	46,189	83,772
Scotland	6,468	7,200	13,668
Ireland	10,213	9,621	19,834
Totals	54,264	63,010	117,274

The following table shows the number married, unmarried, and widowed:—

TABLE VI.

Country.	MALES.			FEMALES.		
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
England and Wales	11,819	22,983	2,781	15,747	23,882	6,560
Scotland	1,488	4,615	365	1,843	4,400	957
Ireland	1,808	7,984	341	2,137	6,530	954
Totals	15,115	35,582	3,487	19,727	34,812	8,471

From this latter table we therefore see that on one day, in the United Kingdom, there were 46,800 married and widowed lunatics. It would be most instructive to know

how many children have been begotten by those lunatics. Surely it would be an easy matter for the Lunacy Commissioners to order that each asylum management ask this question of the relatives of each lunatic admitted. We would then have further proof—if further proof be needed—that we have in idiots and lunatics vast breeding beds, and that these are daily adding to the yearly increasing number of the insane.

I do not suggest that all these lunatics were insane *before* marriage; but it is not too much to suggest and to demand that those who have been insane should not be married, and those who have been discharged from asylums shall not be permitted to beget children. The statistics presented in Tables V. and VI., VII. and VIII. show that *on one day alone* we had 65,700 *married* or widowed idiots, imbeciles, feeble-minded, and lunatics in the United Kingdom, many of them engaged and, by us, encouraged in the, to us, apparently pleasant function of begetting degenerate offspring, in fouling the stream of human life, and in adding to the sum-total of insanity. Yet we unctuously profess surprise when lamenting the wide national deterioration. The statistics further show that a great many idiots and lunatics marry, while the male and female idiots marrying are about equal in number. On the other hand, it is instructive to note that there were 9,596 more married female lunatics than males. Why is this? Has the female degenerate greater power in hiding her defect than has the male? Is the strain of married life more trying to the female than to the male? A woman has suggested to me as *one* reason "that men are such fools when selecting a wife; that the petticoat, financial and social considerations guide his choice more than does the question—Is the woman physically and mentally strong, and will she be a good helpmate and a good mother?" The male who marries a face, and the female who marries the bank-book, have a bad time ahead, and a worse for their children—if any. Certainly no animal shows such utter want of common-sense, such utter disregard of the law of natural selection, as does the higher animal, man, when selecting a good mate. In his pre-human days he must have acted differently.¹

¹ In the begetting of offspring, personal responsibility as regards the health of the future child is not given 'one moment's thought to by 2 per 1000 of men, or .0 per 1000 of women.

CHAPTER VII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY:
OUR DISGUSTING SYSTEM OF INTER-MARRIAGE WITH,
AND INTER-BREEDING FROM IDIOTS, IMBECILES, EPI-
LEPTICS, AND FEEBLE-MINDED—"MENTALLY BACKWARD
CHILDREN"—CAUSES OF IDIOCY.

"Who can bring a clean thing out of an unclean? Not one."
—OLD BOOK.

IN Chapters III. and IV. I have called attention to the fearful total of physical and mental diseases. If this total of diseased humanity were afflicted with sterility, the present sad conditions would disappear. But, unfortunately, fertility is common among degenerates. They are, in fact, "the weeds in the garden," and have an enormous power of reproduction. Their reproduction rate would be greater still were it not for the fact that a large number of idiots and imbeciles are imprisoned for life. Further on I shall call attention to a proposal which I made public in 1903 for operating upon these and other degenerates, so that they could not perpetuate their species. Of all the depressing sights seen by the physician none is so intensely humiliating to our civilization and Christianity than is the Asylums for Idiots and Imbeciles. They are to be pitied, and it is somewhat of a consolation that the onlooker suffers more than do these poor wrecks and products of our blatant and boasting civilization. They make one feel it is a pity that, when the higher apes "crossed the rubicon," so as to become men and women, they "burned their boats," and so prevented our degenerate samples of mankind from reverting to the monkey stage of evolution. Such atavism would, however, be hard upon the apes, and it is better that we have to take care of these products of our own misdeeds.

It is unfortunate that the Commissioners in Lunacy do not classify the insane into idiots, imbeciles, feeble-minded, epileptic, and lunatics. Perhaps they will do so in some future report. Consequently, I have had to take the

figures from the Census Returns. The following table shows the number of idiots, imbeciles, and feeble-minded, and the number married, widowed, and single on Census Day in the United Kingdom, 1901:—

TABLE VII.

Country.	Males.	Females.	TOTAL.
England and Wales	24,480	24,402	48,882
Scotland	3,246	3,377	6,623
Ireland	2,946	2,270	5,216
Totals	30,672	30,049	60,721

The following table shows the number of unmarried, married, and widowed idiots, imbeciles, and feeble-minded in Table II.:—

TABLE VIII.

Country.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
England and Wales	21,188	2,057	1,235	20,153	1,632	2,617
Scotland	136	3,040	68	146	2,965	266
Ireland	77	2,819	50	119	2,028	123
Totals	21,401	7,916	1,353	20,418	6,625	3,006

From this latter table we therefore see that on one day in the United Kingdom there were 18,900 married and widowed idiots, imbeciles, and feeble-minded. In the sacred name of Humanity one asks, Why were those idiots joined in marriage? This question is not difficult to answer, because these poor sufferers have been *born* so. With the lunatic it is different, as he or she may have been born healthy. Can nothing be done to prevent the clergy and registrars from joining these degenerates in marriage? And can nothing be done so as to prevent them from begetting offspring, and so cursing other children with their blemishes? What is the good, even should the public supply money to build asylums for idiots and imbeciles, if we do not stop the increase of these

degenerates? Our present inaction savours somewhat of the person who tried to keep the tide back with a broom. This is an action for which we shall be justly scouted and sneered at by our successors.

Some months ago a notice appeared in the daily press notifying the joining in marriage of two deaf mutes. If there be one thing we are certain of, it is the fact that deaf mutes beget deaf mutes. Clouston says—"Ordinary deaf-muteism is closely allied to idiocy, and is one of the hereditary neuroses. To me it is a physiological sin that marriages between such persons should be legal." Strachan says—"It is true that deaf-muteism is not transmitted in a majority of cases *from parent to child*. The family defect which shows in the child as congenital deafness may be met with in the ancestors or collateral relatives as idiocy, insanity, blindness, epilepsy, scrofula, physical deformity, or the like; for these are but the various outward signs of that general tendency to degeneration which makes such families." I have elsewhere referred to the statistics bearing upon deaf mutes, as given in the Irish Census Returns—statistics which should also be given in the English and Scottish Census Reports. Dr. A. G. Bell, of Washington, says—"Philanthropy in this country is doing everything possible to encourage marriage among deaf mutes. Unless this system of management is changed, we shall certainly have a deaf variety of the human race." It may be asked, Why does not some Christian community establish a stud wherein to breed deaf mutes? But why propose? Is not the "stud" already in existence? It is; but we are not honest enough to call it a stud. We "keep the thing dark," and so, solemnly state—and lie—that the thing does not exist! Poor irrational humanity!

Yet, although the above facts are well established, different religious denominations compel their clergy to join these poor degenerates as man and wife; the marriage, it is alleged, having been made in heaven! The clergyman is compelled by the great unthinking and asinine public to say—

"O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life;

Send Thy blessing upon these Thy servants,¹ this man and this woman,¹ whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons¹ may surely perform and keep the vow and covenant betwixt them made. . . . I pronounce that they¹ be man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Was ever such blasphemy? The following Psalm is then read:—

"Thy wife¹ shall be as the fruitful vine upon the walls of thine house; thy children like the olive-branches round about thy table. . . . Yea, that thou shalt see thy children's children."

Ah! pity these "children's children," and listen to their cry—a cry which must go up to heaven and be there registered against every one of us—men and women—whose inhuman indolence lulls us to degrading inaction. The hymn "The voice that breathed o'er Eden" is sung, the organist plays the "Gloria in Excelsis," and the "Nunc Dimitus" falls as a "curtain"; the second act of this disgusting, race-destroying, and squalid tragedy being enacted in a home for the care and control of the idiot, imbecile, and feeble-minded.

"Honour thy father and thy mother," says the Old Book;² but how, I ask, can the children begotten by alcoholics, neurotics, consumptives, drug *habitues*, syphilitics, and those suffering from the coarser forms of degeneracy be expected to honour such parents? Ancestor-worship is a noble form of worship, but then it must be a noble worship and real, and not a poor sham. If our Christian religion would adopt more of the Jewish characters, better results would follow. The Jewish religion teaches physical cleanliness and a code of moral ethics. It consists of two parts—a religion of health and a religion of ethics. Much more to the point is that these people, having been given a practical every-day code, can and do follow it.

In January 1906 an event took place in America, the papers coming out with the heading, "Outrageous Ceremony in an American town," the event being the marriage

¹ I.e., the imbecile, or idiot, or feeble-minded!

²

of two apes. Yet is this marriage not an object-lesson to the thinking men and women? Their conjugation harms no one, and brings no curse upon a progeny. Unfortunately, the marriage of the idiots draws others down and adds to the already grand total of degenerates.

The action of even a professing Christian country in permitting the begetting of children by idiots, imbeciles, and lunatics is really hellish. It has not been put a stop to simply because men and women have not the courage to face this sad social condition. We have our societies for preventing cruelty to children. Is it too much to ask that they extend their protection to the unborn? If one would, say, strike the child, he would be considered a fiend. But are we not fiends in permitting the present gross conditions to continue? The Lunacy Commissioners fail absolutely in their duty when they rest contented by "caring for the insane." Their chief duty should be *to prevent* insanity and mental degeneracy.

I would suggest that some little benefit would accrue if the question asked in churches when a notice of marriage is read out—"If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it," were not coupled with the demand by the clergyman of "sufficient sureties with him to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove this allegation"—were withdrawn. Surely such a demand should not be imposed upon any person who honestly objects to the joining in marriage of idiots, imbeciles, lunatics, feeble-minded, epileptics, confirmed drunkards, and habitual criminals.

The above statistics further prove that our nation has one of its worst assets—one of its best factories—for breeding degenerate offspring in these feeble-minded. It would be instructive to find out how many children have been begotten by these 170,898 officially recognized degenerates, and what is the mental condition of their offspring. Even a breeder of pigs must sneer at the professing Christian in permitting—nay, in encouraging—this steady manufacturing by us of weak-minded children. It is here we see the question I wish to raise, of cruelty to

children; our action, or inaction, showing that we are strong advocates for the policy of increasing the number of insane and in multiplying them at the quickest possible rate, thus going on the principle that "the more the merrier," and that anything is good enough for marriage and procreation.

I would propose that the medical superintendents of all institutions for degenerates be instructed to send in a return to the Lunacy Commissioners showing the number of children born of such parents.

As emphasizing the dangerous results which follow our *encouraging* and *fostering* the begetting of degenerates by idiots and imbeciles, I would call attention to a letter sent to me by Dr. Craddock, Medical Superintendent to the Gloucester County Lunatic Asylums. The letter was from a woman interested in degeneracy. She says—

"For years I have been struggling to prevent idiots and lunatics being sent from our county asylum to marry and breed more idiots—just as if the thing were desirable. I gave it up in hopeless despair about four years ago, owing to the following case:—A woman, who is more than half an idiot, came to live with two sisters, one a total and the other a partial idiot. She married a very dull, partially idiotic man, and had almost immediately to be taken to the asylum. There she gave birth to a complete idiot, and was sent home a few weeks afterwards, with the result that the same thing has been repeated nine times. I wrote several county magistrates (my husband's fellow-magistrates) and to all the local authorities over and over again, but I was told that I was cold and hard-hearted."

Our nation would be doubly blessed if it had some hundreds of such "cold and hard-hearted women." These are they who prove that a great many of our social problems can only be dealt with if women will take up their proper position in public affairs, and give their time and attention to questions which men generally have little wish to tackle.

Again, Mr. P. H. Bagnall, L.G.B. Inspector for the East and West Riding of Yorkshire, in 1903, reported as follows:—

"Guardians are frequently at a loss to know what to do with children who are idiotic, imbecile, and feeble-minded; and there is undoubtedly a great lack of provision for these classes in existing institutions. . . . Unfortunately, the tendency for feeble-minded girls is to go wrong after they have obtained freedom to leave the workhouse. Unless they have unrelaxing after-care they do not seem to have the power to resist temptation, and I am continually finding young women of this class in the lying-in wards of the workhouse. In one workhouse I found five young women—all of whom were feeble-minded. No. 1 was going to be confined and had had two children before; No. 2 had had two children; No. 3 had had two children; No. 4 had had one; and No. 5 had been delivered in the summer and had had three children previously. All were illegitimate. The cost of these cases is a very great burden on the ratepayers, especially as the children will probably turn out to be feeble-minded also. The fact is this class becomes practically the prostitutes of the rural districts."

Five feeble-minded females giving birth to fifteen children, in one workhouse, and probably still going on adding to the number! I brought these facts before the notice of Mr. Watson Rutherford, M.P. for Liverpool, and he, on August 11th, 1904, asked in the House of Commons the then President of the Local Government Board if he would order that measures be taken so that the Poor Law Authorities would show what number of idiot, imbecile, epileptic, feeble-minded and insane females had given birth to children under the Poor Law system in England and Wales during the last five years.

If reference be made to the Blue Book "Half-yearly Statement relating to Pauperism in England," for January 1st, 1905, the following paragraph will be found:—

"Inquiry was also made as to the number of feeble-minded women who had given birth to children in the workhouses during the previous five years. The union records do not admit of this information being given in any degree of completeness, but so far as could be ascertained 635 such cases have occurred in the period mentioned." *At least 127 per annum!* In England and

Wales (including London) 5,027 single women with 6,266 illegitimate children received relief *on one day*. On page 9 of this report it is stated that *outdoor* relief was given to 2,336 single women, and of this number 287 were mothers of illegitimate children.

As to the causes of idiocy and imbecility, Drs. Shuttleworth and Beach in England, and Dr. Barr in America, have produced some valuable statistics. They place the causes of idiocy under three heads—first, the causes acting *before* the birth of the child; second, causes acting *during* birth; and third, causes acting *after* birth. These patient investigators had a vast number of children under their care, Shuttleworth and Beach having 2,380, and Barr 3,050, or a total of 5,430 persons. On page 27 I have referred to the results obtained by the Irish Census Returns, and showing the number and position in the family of deaf mutes.

TABLE IX.

	No. Recorded.	English Percentage.	U.S.A. Percentage.
I. Causes acting before birth—			
Family history of Phthisis	674	28.31	7.57
" Insanity	392	16.47	7.08
" Imbecility	117	4.69	27.38
" Epilepsy	207	8.69	3.02
" Intemperance	390	16.38	4.46
" Syphilis	28	1.17	.20
" Consanguinity	100	4.20	1.34
Abnormal condition of mother			
during pregnancy	711	29.87	8.49
Illegitimacy	...	1.76	—
II. Causes acting at birth—			
Premature birth	84	3.52	1.11
Primogeniture	492	20.67	—
Prolonged pressure on head	339	14.24	—
Instrumental delivery	79	3.31	.05
Asphyxia	153	12.96	—
III. Causes acting after birth—			
Infantile convulsions	652	27.39	—
Epilepsy	193	8.11	5.90
Injury to head	147	6.18	6.26
Fright or shock	73	3.06	—
Febrile illnesses	142	5.96	4.46
Over-pressure at school	4	.16	—

U.S.A. Table—

			Percentage.
Causes acting before birth	64.85
" at "	2.92
" after "	32.23

Dr. Elam states that when the duty was removed off spirits in Norway, insanity increased by 50 per cent., and idiocy by 150 per cent. Howe found that nearly 50 per cent. of the parents of idiots were drunkards. Speaking of consanguineous marriages, L. Down says, "I am by no means sure that by a judicious selection of cousins the race might not be improved."

As regards asphyxia of the child during its birth, Down places it at 20 per cent. as a cause.

"Feeble-minded" and "mentally backward" children.—

It has been truly said that the whole question of mental degeneracy may be represented by an inclined plane, at the top of which we have the high-grade degenerate, and at the bottom the irreclaimable idiot. I would point out that, owing largely to the labours of Langdon Down, H. Tuke, F. Beach, Shuttleworth, and Barr, we have been given a deeper and wider insight into this sad—and more sad because unnecessary—question. They have called attention, not to the idiot and imbecile, but to the feeble-minded and "mentally backward" child—a class who are not capable of being benefited by the usual teaching as given in the primary education schools. It is calculated that at least one per thousand of our population between the ages of five and fourteen is so afflicted—that is, 88,346. Mr. R. A. Bray, L.C.C., has stated that there are 105,000 mentally backward children, of whom only one-third could be so educated as to become self-supporting, the remainder requiring compulsory detention in homes. Our various educational authorities have established schools for the education of such children. In connection with the education of these stricken degenerates, I think that the educated degenerate will be a much less desirable citizen than will the uneducated degenerate. To me the so-called educating of the mentally backward child is one of the most difficult and one of the most dangerous with which we are called upon to deal. With them it is not a question of *curing* their mental defect, because their

defect is congenital—born with them, and so in this respect they differ from the lunatic. It is not honest for us to gull the public into believing that these can be really educated. They may be taught to be clean and to recognize some of the moral and social laws, but, all the same, they are a “faked” class.

Mr. W. Barr says of them—“He who is born into this sad heritage leaves hope behind. We cannot cure what is not disease but defect, and that what the cradle rocks the spade will cover.” I would not deny these backward persons the usual right of citizens. But I ask, are they, when grown up, or at our present minimum marriage age—twelve and fourteen years—capable of begetting a nontainted offspring? Let any one who wishes to answer this question first pay a visit to the schools for these backward children. If each of us put the question to ourselves—“Would I like to have been begotten by a lunatic, idiot, imbecile, epileptic, or feeble-minded person?” what would the answer of each be? It is our duty to stand in the position of a special guardian to *all* infant life.

These badly marked, feeble-minded and backward persons are a very dangerous class when we consider them from the procreative standpoint, because if their degeneracy be not noted they may pass as sane. We all know that it is the *slightly* marked case of infectious disease—one hardly recognized by an ordinary person—which causes the most widespread epidemic. Similarly, these “faked” or borderland cases, trained to deceive the uninitiated and educated to such an extent as to merely appear sane, require very careful consideration.

I suggest that “defective” and “backward” children should not be permitted to marry until each has attained their twenty-fifth year of age.

I make this suggestion because such children are likely to develop into feeble-minded persons after the present marriageable ages of twelve and fourteen years. The period of life extending between twelve and fourteen and twenty-five years will give time to show whether they will improve or go from “bad to worse.” The statements of Mr. Bray—already referred to—are not encouraging. The efforts to learn, and the struggle to make a living during

the years from twelve to twenty-five, will help to bring to the surface any *latent* degeneracy. It is well known that the shock of sexual intercourse, pregnancy, confinement and suckling tend to bring to the surface "latent" mental disorders.

If girls under thirteen and sixteen years shall be protected by the Criminal Law Amendment Act, and if those ages were raised by a subsequent Act from ten and thirteen years, surely the marriageable ages of what one may term "borderland" cases of degeneracy can be raised to twenty-five years, even though some reiterate the fashionable untruth that such marriages are made in heaven?

CHAPTER VIII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: CHILD-MARRIAGES.

It would appear that primitive man—or perhaps pre-human man—when formulating his customs of marriage obtained his crude ideas from a study of the lower animals. To-day our marriage laws, from the age standpoint, are arranged purely upon an animal basis and with little or no consideration for common decency or national health. Other European countries have advanced along the path of physiology, while England and Turkey still cling to the minimum age limit imposed by the sensual East, by the Byzantine, Greek, and Roman periods. This old law is still based upon the idea that the instant the human sexes have—like the lower animals—arrived at the age of puberty they should be given, by our legislation, free licence. And so it is, that while here meetings are held to protest against the “animalism” of India with her early marriages, we only take one more step to accentuate the prevalent idea abroad that we are a people who have specialized hypocrisy to a fine art.

Some contend that if we increase the marriage age immorality and illegitimacy will increase. But can we increase the present extent of immorality and illegitimacy? If we adopt this theory we encourage the idea that marriage is made for the purpose of lessening prostitution, and not for the purpose of the begetting of a sound race. If there be one form of prostitution which we should guard against it is “marital prostitution.” If children are made to marry for sexual gratification, and to save the expenses of ordinary prostitution, this is real prostitution, and places our women upon a humiliating and degrading level. Nor will the assertion, that heightening the minimum age limit would lead to an increase of illegitimacy, bear analysis. The common knowledge relating to the artificial checks to impregnation, the large number of abortionists, and the

wide use of abortion drugs will and do keep down illegitimacy. Every woman whose name appears in the daily press in the Births' column is now the recipient of literature which asks her: "Why bear more children?" "Check" literature now occupies a recognized place in England. As regards illegitimacy, my contention is borne out by the statistics of the Registrar-General, which show that the number of illegitimate births registered in 1891 was 38,781, and 37,393 in 1903.

Why do we encourage children to marry and beget at an age at which we refuse to allow them to act as "full timers" in factories and workshops? If it be wrong to employ them at this age, it is doubly wrong to permit them the high office of begetting children. The children of immature parents run a great risk of becoming degenerates. Again, we refuse to make a minor "responsible for debts." Yet it is "all right" if he marry. We should, however, recognize children as only "jerry-builders" of the race, and much more dangerous than jerry-builders of houses. Further, the English law (48 and 49 Vict. ch. 69) makes it an offence if a man attempts to have, or has, unlawful sexual relations with a female under thirteen and sixteen years of age, this being punishable with penal servitude for life, or imprisonment for two years with hard labour. But the man who *marries* a child and practically assaults her is encouraged by our law to commit as grave an offence against decency and religion.¹ Again, a person under twenty-one cannot lawfully make a will, yet we allow such to marry.

In the United Kingdom a male child of fourteen and a female child of twelve can marry, first obtaining the consent of father, mother, or guardian, if any. But there is no penalty if these marry without the consent.² Under the Commonwealth the age of marriage was raised to sixteen for males and fourteen for females. Geary (*Marriage and Family Relations*, p. 30) states that the marriage may

¹ An action for false statement may only be brought.

² It is illegal to have sexual relations with an imbecile; but not so if married to her!

actually take place earlier than the fourteenth and twelfth year, and says that if these marry when over seven years old, the marriage is not void, but voidable on attaining the age of fourteen or twelve. It has also been laid down that a wife shall not have any dower unless *she* be nine years of age at the death of her husband; but she can obtain it if her *husband* is over four years of age. Even if infants under the age of fourteen and twelve years marry without consent, this does not affect the validity of the marriage.

According to the last Annual Report of the Registrar-General (1903), 45 per 1000 of husbands and 152 per 1000 of wives married during that year *were minors*. There are, however, many reasons for doubting the accuracy of statements made by some young married people. Of the total marriages, in 5,700 persons the age was not stated. Of the total marriages in 1903 (261,103), there were 11,935 male *minors* and 39,759 female *minors*; while 11,097 men and women could not write, but made a mark only in the register. As regards the ages of the *men minors*, two were under fifteen years of age, one under sixteen, 63 under seventeen, 644 under eighteen, 3,038 under nineteen, and 8,182 under twenty. Of the *female minors*, 25 were under fifteen, 121 under sixteen, 1,100 under seventeen, 5,577 under eighteen, 12,913 under nineteen, and 20,015 under twenty.

Various Parliamentary Returns have been issued by our Government relating to the age of marriage (minimum) in foreign countries (see Blue Books, C. 1096, June 1874; C. 7392, July 1894; and C. 1468, 1903). These show that the minimum age limit is frequently much higher than in England, varying from twenty-one for males and seventeen in females. But it must be further noticed that abroad the consent of the parents, or guardians, or judge, must be obtained to marriages under the age of twenty-five years, and further, that the "betrothal" is often a more serious act than the mere ceremony of marriage.

The following relate to the minimum age in some countries, "dispensations" being sometimes granted to minors by the king, judges, or government:—

56 RACE CULTURE; OR, RACE SUICIDE?

COUNTRY.	AGES.		OTHER CONDITIONS.
	M.	F.	
Austria	-	14 12	Minors under 24 require consent of parents.
Hungary	-	do.	Do. do.
Argentine	-	14 12	
Bavaria	-	20 16	
"	-	18 14	
"	-	18 15	
Belgium	-	18 15	"Consent" under 24.
Brazil	-	16 14	
Chili	-	Puberty.	
Denmark	-	20 16	
France	-	18 16	Previously 14 and 12, but couple separated until obtaining maturity.
Greece	-	14 12	Byzantine and Justinian law operative.
Germany	-	20 16	Consent for under 25, used to be 20.
Ionian Islands	-	16 14	
Hesse	-	21 any age.	In 1852 male age 25.
Luxemburg	-	18 15	
Italy	-	18 15	Used to be 16.
Mexico	-	14 12	Consent to 21.
Netherlands	-	18 15	Used to be 16.
Portugal	-	14 12	
Prussia	-	18 14	
Roumania	-	18 15	Consent to 25 and 21.
Russia	-	18 16	None over 80 can marry; fourth marriage debarred.
Poland	-	18 16	
Caucasus	-	15 13	
Finland	-	21 15	Peasants 18 and 17.
Saxe-Coburg	-	21 14	
Saxony	-	18 16	
Servia	-	17 15	Men over 60 and women over 50 must not marry.
Spain	-	14 12	
Sweden	-	21 17	Previously 15.
Norway	-	20 16	But no age, betrothal not under 20 and 16—Old Law "confirmed."
Lapland	-	17 —	
Switzerland	-	18 16	Previously differed in each canton—consent raised from 19 to 25.
Turkey	-	“Maturity.”	
Würtemberg	-	21 14	

SOME CAUSES OF NATIONAL DETERIORATION. 57

COUNTRY.	AGES.		OTHER CONDITIONS.
	M.	F.	
United States—			
4 States	- 17	14	Consent, males 21, females 15.
9 "	- 18	15	In Alabama a bond of 200
3 "	- 16	14	dollars, from those under 21,
2 "	- 15	12	deposited as guarantee that
2 "	- 21	18	there is no legal impediment.
21 "	- 14	12	

I think if we increased the minimum marriage age degeneracy, pauperism, and disease would be lessened.

Suggestions.

- (a) That it be illegal to issue a permit to marry, or to join in marriage, or for any one to marry a man under the age of twenty-five or a woman under the age of twenty-one,
- (b) That no person under the age of twenty-four shall marry without the consent of the father or guardian or magistrate.
- (c) That no man over the age of sixty-five shall be joined in marriage, unless the woman he wishes to marry is over forty-five years of age.

CHAPTER IX.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: WE FORBID THE HEALTHY TO MARRY.

"The public health is the foundation on which repose the happiness of the people and the power of a country. The care of the public health is the first duty of a statesman."—LORD BEACONSFIELD.

THE English law while discouraging many of the "fit" from marrying, encourages "the unfit"—nay, compels them under a penalty for refusal to marry. It practically says, "Any man may marry any woman," and it takes it for granted that all persons are sane until proved insane; that all are healthy until proved physically diseased. Sir J. Stephen (*Digest of Criminal Law*, p. 22) says—"Every person is presumed to be sane and to be responsible for his actions. The burden of proving that he is irresponsible is upon the accusing person." The law encourages all to marry first, and after marriage to find out the reasons why they should not have married; and if it be void or voidable, to act accordingly. It provides against certain affinities and consanguinities, and no doubt an official would not join in marriage persons who are lunatics, or those not responsible for their actions. (But how can the official know?) If a parson or registrar join in marriage a lunatic, this is a gross contempt of court. The Marriage of Lunatics Act, 1811, only relates to lunatics "found to be so after inquisition by a commission under the Lord Chancellor, or to lunatics whose person and estate are committed to the custody of particular parties. If such lunatics marry *without* the consent of the Lord Chancellor, such marriage is null and void."

It would seem that we have focussed all attention upon the *mere ceremony* of marriage—this, perhaps, being due to the winked-at idea that all marriages, of degenerates and others, are made in heaven, and that the Almighty will see that all has been put in due order for us! But, judging from results, it would be more accurate to believe

that not a few marriages have been made in "another place." The *ceremony* of marriage is a mere detail, and almost unnecessary when compared with other points relating thereto.

How do we prevent the healthy and "fit" from marrying? We prevent the "fit" soldiers from marrying; but permitting the "unfit." Paragraph 721 of the King's Regulations provides as follows:—"To qualify for admission to the married roll, all men under the rank of sergeant must have £5 in the Army or Post Office Savings Bank, have seven years' service and two good conduct badges." Many clerks in banks and commercial houses are forbidden to marry until they earn a given sum of money per week. Then sectarian bodies step in and forbid their clergy, priests, monks, nuns, and sisters of charity to marry. By the last census returns there were in England and Ireland 23,182 of these. Nurses are forbidden to marry. There were 75,936 of these in the United Kingdom in 1901. It is to be noted that all these have been required to pass a medical examination for fitness. Again, women in factories know that they run a poor chance of being employed if they marry. Under the Employers' Liability Act employers do not care to engage married men, because if they be killed their widows and orphan children must be provided for. All recognize the true meaning of the advertisement, "Coachman preferred, must be unmarried"; or, "if married, no encumbrances." In the postal and telegraph departments of this country no married women are admitted, and any woman marrying must leave. It is to be supposed a similar rule will apply to the telephone service when taken over. Lately the London County Council has ruled that any female typist in their service who marries must leave. Another blow to the marriage of the fit has lately been given by a number of educational authorities, who refuse to engage married women as certified teachers, or to retain teachers should they marry. About 25 per cent. of local authorities have adopted such a rule. Thus, commerce and "religion" say—"We claim the fit for business purposes; marry the unfit and use them for procreation purposes." Not an Imperial policy!

I would suggest that it be made illegal for any person to dismiss, or threaten to dismiss, any man or woman from any occupation or employment because such man or woman marries; that it be illegal to refuse to employ any man or woman because such are married; provided that such persons are over the age of twenty-one and twenty, and have obtained the consent of their parents, trustees, or court to the marriage, and are in all respects fit to be married. If the minimum marriage ages were increased from fourteen and twelve to twenty-five and twenty-one, these proposals, if adopted, would not affect so large a number as they would if the present ages be retained. I think also, if adopted, they would lead to a marked decrease in the number of judicial separations, divorces, voluntary separations, unhappy marriages, squalid homes, and heavy sick and death rates among mothers and infants. It is painfully instructive to note that the number of "separation orders" made by magistrates in England from the year 1895 to 1904 amounted to 30,990, these increasing from 1,035 in 1895 to 7,763 in 1904. Nor do these figures include the divorces (720 in 1904), judicial or voluntary separations. Many now hold that the Summary Jurisdiction (Married Women) Act, 1895, is a grave legislative blunder, and a puerile effort to solve some questions of the married state.¹

I have no hesitation in stating that if the marriageable ages were increased from fourteen and twelve to twenty-five and twenty-one, if each must present a medical certificate of good health before being joined in marriage, if the law of breach of promise to marry were repealed, if we did not compel the diseased to marry, and made it illegal for certain mental and physical degenerates to marry (unless sterilized), the number of divorces and judicial separations would diminish by 95 per cent.

¹ A London magistrate has actually proposed that *magistrates* should have power to grant divorce, as well as judicial separation!

CHAPTER X.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY:

WE COMPEL THE DISEASED OR "UNFIT" TO MARRY—
PROPOSED PRE-NUPTIAL HEALTH CERTIFICATE—ABOLITION
OF BREACHES OF PROMISE TO MARRY.

" For whatsoever a man soweth that shall he also reap."

—OLD BOOK.

THIS is an important question when we consider that "the unfit" are very prolific; and that those who are physically, morally, socially, mentally, and financially *best* qualified to beget healthy offspring are refusing to do so. If procreation is to fall to the lot of the "unfit," the time must come when the number of parasites and drones will outnumber the workers, and when the "fit" will be crushed by paying taxes for the upkeep of degenerates.

As showing how the law encourages the marriage of "the unfit," and so performs the common trick of "locking the stable door after the steed has been stolen," it will be noted that an impotent person may marry, but that the marriage is voidable. If a lunatic marry, his marriage is void. But what about the wife and the child? The woman sexually deformed is allowed to marry and to become pregnant, so having to undergo an operation which will be a grave danger to her life, while her child may have to be killed in the womb. Why allow such to marry? When obtaining the licence for marriage it is not necessary for *both* man and woman to appear before the registrar, and so he cannot see the state of mind or body of the absent party to the agreement. Even if the applicant swear falsely before the registrar, it is not perjury, but only a misdemeanour. But a marriage can take place without a licence being first taken out. No licence should be granted unless both parties appear personally.

A great deal is spoken in favour of "natural selection." But society and many of our spiritual advisers are so short-sighted as to vehemently oppose what they term "mixed

marriages," never asking themselves by what right do they oppose the marriage of a Protestant with a Roman Catholic, or a Protestant with a Nonconformist. There are neither biblical nor common-sense reasons for so opposing. Marriage has nothing whatsoever to do with sectarian or mere theological disputations, and it would be better if this form of theological dyspepsia and cant ceased.

It is not likely that every man will have sufficient wisdom and such tender regard for his future offspring as will stimulate him to follow the example of the head of the present Cecil family, where Exeter, clothing himself as a labourer and working with the labourers, selected from among them a daughter of a labourer and married her. It is this story—a story which Lord H. Cecil informs me is founded on fact—which Tennyson immortalizes in his poem, "The Lord of Burleigh," where he says—

"In her ear he whispers gaily,
If my heart by signs can tell,
Maiden, I have watched thee daily,
And I think thou lov'st me well."

In England to-day, any one who proposed that "natural selection" be recognized would be laughed at by the many thousands of ignorant persons. Only good ancestry or parentage is considered in the pedigree of a dog, horse, or other animal; while not a few sons take as their ideal of "ancestor-worship" the banking account of their parents. These creatures are of the tribe who beget weaklings, and who try to stimulate a jaded body by unnatural actions.

One chief reason why a pre-nuptial certificate of good health would give good results is that it would prevent many "borderland cases," neurotics, and mild degenerates from intermarrying. It is well known that consumptive persons are afflicted with sexual lust, while they and many neurotics insist on marrying with neurotics.

It is most unfortunate that we begin to contaminate our nation at the marriage altar. We say that "the foundation of society" is the marriage law. Yet we are gradually weakening the foundation, for to this marriage altar come a wide and deep stream of the diseased and the healthy; the rich and the pauper; the sane and the insane; the

idiot, epileptic, imbecile, feeble-minded, and the backward; the criminal, the habitual vagrant, and the honest; the child and the senile; the syphilitic and the consumptive; the habitual inebriate and the drug *habitué*; the deformed woman—she who is “faked” by the dressmaker so as to hide some physical defect; the rake and the blameless; the *roué*, the neurotic, the erotic, the sexual pervert, and the “reformed” prostitute.

To these the registrar glibly issues the permit to marry (and takes the fee), and the parson gives these degenerates his questionable blessing, telling them that as God has joined them together, no man—not even the lawyer—must pull them asunder; while the brides, if not blessed (not here cursed) with sterility, add their share to the total of degenerates, these latter being cared for so that they may again beget a third generation of weaklings. Thus the “merry game” goes on. A voice in this wilderness may cry out, “Oh, pity the children!” But society, practically, by its acquiescence in existing conditions, replies, “Oh, damn the children! the marriage has been made in heaven.”

Our laws protect property¹ and punish the man who criminally assaults the girl under sixteen years of age; punishes the man who has unlawful sexual intercourse with the female idiot or imbecile, with or without her consent. But it refuses its protection to the *married* idiot or to the unborn child. Again, why does the law rightly make it a crime for a doctor to inoculate a person or animal (without a licence) with disease, while it does not interfere with the person who inoculates his wife or child with syphilis or tuberculosis? Why do not the humanitarians and the societies for prevention of cruelty to children attack these foul conditions? Why do they call out, “Spare the animals from cruelty,” and refuse to help those who try to prevent the marriage of the unfit? It is often those who say, “You must not interfere with the liberty of the subject,” who are the strongest advocates of lifelong imprisonment for the degenerate.

¹ A judge and jury have actually agreed that a person of unsound mind can marry, and is capable of managing himself, but is incapable of managing business affairs! This is Race Culture with a vengeance!

These points show that our present actions are the opposite of race-culture. They work for race-suicide, race-murder, and race-extinction. We are all to blame, but especially the clergy, because they have constituted themselves the guardians of marriage, and that here they are alone Heaven's representatives, never recollecting perhaps that marriage was introduced long, long before Christianity came into existence. The lawyers also are to blame, as they practically say, "Marry and try it, and then get divorced if you find you have made a mistake." On the other hand, the *prevention* of divorce, and *not* the making of it easy, is my aim. Our chief effort here should be to make marriages more difficult, casting aside that fetish worship of Priapus and Phallus, which contends that marriage is to be used as a prevention of sexual crime. The *prevention* of divorce does not appear to have entered into the clerical or legal mind. But, by making the entry to marriage *more difficult* instead of easier, we shall lessen the number of unhappy marriages, lessen the number of divorces and judicial separations, prevent the marriage of the "unfit," and, best of all, lessen the number of degenerate offspring. By every means in our power let man's love for woman and woman's love for man be nurtured and multiplied; but we have to remember that love and duty must not be confounded with lust, or the "loving" with bestiality. One may take as the highest types of love that which the mother has for her children, that which the father has for his family, that which animals have for their young, that which the patriot and statesman have for their country, and that which the Christs—the Christ, Buddha, Confucius, Zoroaster, Mohammed, and others—have and have had for humanity. Hearn (*Out of the East*) says, "The reader is doubtless aware that in the old Aryan family the bond of union was not the bond of affection, but a bond of religion to which natural affection was altogether subordinate. This condition characterizes the patriarchal family wherever ancestor-worship exists." Evidently, in the olden days, duty to the state and duty to the clan was held of higher importance than the acts of the modern male or female lovers. As Emerson says,

duty as a religion is much better than religion as a duty.

The love of these is supreme and for all time, and it must not, and cannot be degraded by comparing it with that vulgarly termed sexual desire, or with that of the love-acting coquette, whose love-acting is in direct proportion to the amount of money she can "squeeze" from her "lover," and which makes a suspiciously rapid demise when her lover's cash has vanished.

At present we have adopted not the best, but the worst methods for begetting a healthy and sound nation, while we are blindly rushing on to worse evils by doing our best to bring about a survival of the "unfit," by advocating a policy of marriage of the mentally and physically diseased. What will posterity say about our efforts?

It will not benefit our nation if we leave the begetting of the coming race to the slum population. The love for children, and for healthy children, must be made a form of the highest religion and culture. Ruskin, in one of his works (*Unto this Last*), refers to the barbaric queen who, when summoned to appear before another queen arrayed "in all the glaring impotence of dress," was reproved by the latter asking her—"Where are your jewels?". She replied by sending for her seven strong sons, "manly in health and grace, and presented them with the short but immortal speech—"These are *my* jewels." When we have developed culture to such a high level as this—taught the mere money-bags of society that their wealth is as mere dross when unaccompanied by good deeds and good living; when we have given practical heed to Race Instinct, then we shall be able, like the barbaric queen, to point to our sons and daughters as to the most important, and the real foundation—pearls of our country. Herodotus (book i. 136) said that "in Persia there are prizes given by the king to those who have most children. He who has no child the bridge of paradise shall be barred to him. The first question the angels there will ask him is—whether he has left in the world a substitute for himself; if he answer no, they will pass by, and he will stay at the head of the bridge, full of grief and sorrow." (Saddar, 18; Hyde, 19.)

The primitive meaning of this belief is, according to Max Müller, explained by the Brahminical doctrine that the man without a son falls into hell, because there is no one to give him the family worship.

How do we compel the unhealthy and unfit to marry? A reference to the following two law cases will explain.

In the first case (*Atchinson v. Baker*, 10th December 1797, 2 Peake 103): this was an action for breach of promise of marriage, the declaration stating, in general terms, that in consideration that the plaintiff being sole and unmarried had promised to marry the plaintiff.

"All the witnesses, on the part of the plaintiff, proved the promise to be to marry the plaintiff in due time after the death of the defendant's father.

"*Gibbs* (for the defendant) objected that this evidence was a fatal variance from the declaration. A promise to marry generally is a promise to marry immediately, but this promise was not to operate until a subsequent event had taken place; it was conditional in its nature.

"*Erskine* (for the plaintiff) answered that this was proved to be an absolute promise to take effect when a future event had taken place; immediately that event happened, the promise became general and indefinite, and might be so stated in the declaration.

"*Lord Kenyon*.—The intent of special pleading is to inform parties of the case their adversary means to prove against them. The promise is indefinite—the party to whom it is made may call upon the maker to perform it at any convenient time; but where it is not to be performed immediately, but to pend upon the happening of another event, it does not operate until after that event has happened. It is therefore quite a different promise in its nature, and must be stated in the declaration in the form in which it was made.

"In this case the plaintiff was a widower upwards of forty years of age, and the defendant a widow about the same age; when the promise was made the plaintiff was apparently in good health, but the defendant afterwards discovered that she had an abscess in her breast, and for that reason refused to marry him after her father's death.

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"*Lord Kenyon* (after directing a non-suit on the objection to the declaration) said that if the condition of the parties was changed after the time of making the contract, it was a good cause for either party to break off the connection. *Lord Mansfield* had held that if, after a man had made a contract of marriage, the woman's character turned out to be different from what he had reason to think it was, he might refuse to marry her without being liable to an action (*Foulkes v. Seelway*, 3 Esp. c. 236), and whether the infirmity was bodily or mental, the reason was the same. It would be most mischievous to compel parties to marry who could never live happily together."

It is a great pity this ruling has been set aside by the following case:—

"*Hall v. Wright* (Exch. Div., November 26th, 1859, 29 L. Q.B.D.N., s. 43) Contract. Breach of promise to marry; illness supervening, rendering man incapable of marriage without danger to life.

"Declaration for breach of promise to marry within a reasonable time, averring that a reasonable time had elapsed, and that the defendant refused to marry the plaintiff.

"Pleas—that after the promise and before breach, defendant was, and still is afflicted with a dangerous (frequent, severe, bleeding from the lungs) disease, by reason whereof the defendant became, and was, and henceforth has been, and still is, incapable of marriage without danger to his life, and therefore unfit for the married state, whereof the plaintiff had notice before action.

"The jury found the plea proved, except the notice—verdict for defendant. [*In the Appeal Court.*]

"Held by the majority of the Court (Williams, J., Martin, B., Crowder, J., and Willes, J.) and reversing the judgment below, that a party cannot set up an excuse for the breach of a promise to marry, that the performance of the conjugal duties would be dangerous to his life, and that the plea disclosed no good difference to the plaintiff's claim for damages.

"Held by the minority (Pollock, C. B., Bramwell, B.,

and Watson, B.) that there is an implied condition in a contract of marriage that the parties remain in sufficient health to undergo the excitement of the ceremony of marriage, and to perform the functions of the marriage state, without danger to life; that the circumstances set forth in the plea as to the state of health of the defendant were a bar to the plaintiff's claim to maintain an action for alleged breach of contract, and that the averment of notice to the plaintiff was immaterial."

As the judges differed in opinion, they delivered their judgments *seriatim*. Proceedings in court below, 27 L. J. R.N.S.Q.B. 345.

In Scotland they manage things better than in England. Thus, on January 30th, 1906, at Edinburgh, a case came on for hearing where a woman sued the trustees of a dead man for breach of promise to marry. The man had died three years previously and left £17,000. In 1900 he had proposed marriage and had been accepted; but soon after he broke down in health, became insane, and so died. The trustees pleaded that the engagement was rendered void by the supervening insanity or dissolved by death, and Lord Pearson decided in favour of the trustees.

Suggested pre-nuptial medical Certificate of Good Health.—This last case lends great weight to the proposal to the effect that no person shall be permitted (a) to issue a permit to marry; (b) or to join in marriage; or (c) to marry, until both the intending bride and bridegroom present medical certificates of good health to the person issuing the permit to marry; such certificate being given by the usual medical adviser; or, in case of the poor, by a doctor appointed by the local health authority.

If such pre-nuptial examination were in force it would frequently save the medical practitioner much sorrow and anguish. How can he calmly stand by and see the drug-*habitué*, chronic alcoholic, the venereal outcast, the insane, the idiot and imbecile, the deformed, the neurotic and "borderland" cases marry, knowing of the hollow mockery which is about to be enacted in the church, and the curse which is certain to fall upon the unoffending children? Might the public not spare the physicians in such matters?

North Dakota State has proposed that a Public Examining Board be formed. In Michigan, the applicant for a permit to marry must state that he "is acquainted with the laws of Michigan relative to marriage as printed upon the back of this blank." On the back is printed the main facts, referred to further on under the Michigan Act.¹ The English form says practically nothing. *See also* Minnesota certificate.²

It may be thought that the intelligent portion of the public, by having their lives insured before marriage, secure a pre-nuptial medical certificate. It might be made more so if both the man and woman insured on the mutual or combined plan. Against that, one must recollect that some companies do not require a medical certificate; that some pay so small a fee (2s.) that the examination is not of much value; and, further, that all the degenerate class would refuse absolutely to be examined.

Suggested abolition of actions for Breach of Promise to marry.—Referring back to actions for breach of promise to marry, I think it would benefit the national health if the law or judgment last referred to were repealed. Many men and women would, for good cause, break off engagements were it not for the fear of exposure in Court. In Italy a promise to marry is not a binding contract; but if the promise has been made in writing, any expenses may, within the period of one year, be recovered from the defaulter. In Portugal no action for breach of promise can be brought; but the person to whom gifts have been made must return them, and if any expenditure has been authorized, the person so authorizing it must pay such. Further, I think that if actions were not allowed, there would be fewer unhappy marriages, fewer divorces—judicial or judicious separation orders. In fact, it may be made a truism—for every intended marriage broken off there will be one fewer divorce or one fewer unhappy marriage.

It is surely humiliating to our religious professions and to our over-vaunted civilization to find that one of the parties to an unwilling matrimonial alliance—having found that one is a mental or physical degenerate, and that there

¹ P. 133.

² P. 137.

is a total want of affinity between the two—attempts to break off an ill-arranged engagement, is headed off from his or her honest wish by a threat to be shown up in a court of law or be denounced by scheming relatives.

In 1879 the House of Commons, on the motion of Mr. Herschell (afterwards Lord Herschell), adopted the following :—

“ That in the opinion of this House the action of breach of promise of marriage ought to be abolished, except in cases where pecuniary loss has been incurred by reason of the promise, the damage being limited to such pecuniary loss.”

Baron Bramwell also said—“ I cannot help thinking that these are actions which ought not to be encouraged. If people change their minds, it is better that they should do so before marriage than when it is too late.”

Sir H. James, now Lord James, said—“ They were to give damages to a woman for not being allowed to marry a man who was unwilling to be married. That could form no ground of damage to a woman if she had her proper feelings—that she was not to be allowed to spend her life in the society of a man who had no feeling of affection towards her. The action was a punishment on the man who refused to make two lives miserable. A man might have other good reasons for not entering into marriage besides those connected with a commercial spirit. He might have found the temper of the woman not suitable to him ; he might have found a temper with which nobody could agree, and they were punishing a man because he had the courage to say, ‘ I think it is better, in the interests of both of us, that our lives should not be spent in misery.’ ”

Mr. Justice Bigham has, in 1906, expressed similar views.

I would suggest that if any man (or woman) who has given his or her promise to marry can prove to the satisfaction of a judge in chambers that before or after such promise was made a condition of mental or bodily disease exists, and that such disease will, if the afflicted person marry, act injuriously upon his or her health, or is likely to hand down a mental or bodily disease to any offspring

of such proposed marriage, such plea shall, when good, be a bar to any action in Court. Provided also that any gifts made shall be returned, and that any expenses made by written order of the person desirous of breaking off the engagement shall be paid by such person.

In almost all European countries—France, Italy, Austria, Holland, and Germany—no action for damages for breach of promise to marry stands; only damages to the extent of the cost of preparation, if any, for the wedding being given. I would also suggest that if a male impregnate a female after a promise to marry her, he should be punished very severely.

In connection with this subject, one should call attention to the proposal to tax men who do not marry. But why not also tax the many women who refuse to marry? The proposal is absolutely absurd, because many men suffering from mental or physical disease—determined not to transmit such to a wife and children—deny themselves the privileges of married life and fatherhood. If bachelors were taxed, surely provision would be made not to tax those who fail to obtain a pre-nuptial certificate of good health. It is for such as these I have brought forward my proposal of voluntary sterilization.

I would suggest that those married couples who persistently refuse to have any children be taxed. What Dr. Matthews Duncan termed “one child sterility” should be closely inquired into. The excuse of the fashionable *roué*, who described her only child as “an accident of love,” points to a very morbid social condition amongst those who hold that family life and maternity are things of the past, and for the vulgar only.

CHAPTER XI.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: WE RELEASE ASYLUM PATIENTS AS "RECOVERED" WHEN NOT RECOVERED—IS INSANITY CURABLE?

ACCORDING to the Fifty-ninth Annual Report of the Commissioners in Lunacy, during the year 1904 no less than 7,069 asylum patients were discharged as "recovered," and 6,220 as "not recovered." Of the latter number 3,973 were transferred to other institutions. It is alarming to note that of criminal lunatics—the most dangerous class—the number was 877, and of this number 33 were discharged as "recovered" and 146 "not recovered." In Ireland, 1,418 were discharged as "recovered" and 522 as "not recovered." In Scotland, 1,517 were discharged as "recovered," and "not recovered" (excluding transfers) 132.¹

Irrespective of the very doubtful 10,004 discharged "recovered," here we have the large total of 2,901 asylum patients discharged as "not recovered" during twelve months only. Do the Commissioners wish the tax-paying public to take it that these patients have actually recovered, just as any other hospital patients suffering from some physical illness, are entered as recovered? Do they say that they are fit for citizenship, able to fight the battle of life, entitled to marry, to return to marital life, and to beget healthy children? If the Commissioners deny complete recovery, then they are wilfully and dangerously misleading the public. Surely the Commissioners are not so unmindful of their duties to the public as to wilfully mislead? So long as the Commissioners neglect—and why do they neglect?—to state what proportion of the "recovered" have been re-

¹ When speaking of the word "recovered," let us remember that no one has yet proved that lunacy in the adult is not *congenital*: only late in appearing.

admitted into some asylum, home or private institution, or how long these have remained sane, so long, I trust, a healthy scepticism will refuse to accept their statistics as reliable. If there is so large a proportion of "cured" insane, then, practically, each asylum is a new edition of Lourdes! It is this juggling and thimble-rigging with this word "recovered" that misleads juries, causes them to arrive at false verdicts, and makes the average physician shirk from signing a lunacy certificate with almost as much dread as he would order his own imprisonment. For this reason the Commissioners hear nothing of the finer forms of insanity.

If we agree with the Commissioners as to the marvellous "recoveries" which take place, we shall not be surprised to find that in Ireland—where the total insanity is, strange to say, *increasing*, and not decreasing—the percentage of recoveries on the admissions was 36.3 in the district asylums!

One may here add that there is another expression frequently used when discussing insanity. I refer to the term "harmless lunatic." One might as well use the foolish term "harmless smallpox patient." The expression is evidently used by those who do not study the insane from the procreation standpoint. Here, again, we have the policy of *laissez faire* and "Oh, damn the children." The Lunacy Commissioners, and Masters and Visitors in Lunacy for England cost the taxpayer over £32,000 per annum. Surely it is not too much to ask that their remarks and reports shall be more reliable and much less misleading than they now are. The daily papers come out with big headlines—"Escape of a dangerous lunatic," but how many "dangerous lunatics" are discharged daily from our asylums, or are permitted to mix in society, to marry and to beget children, and yet the press and the public make no effort to stop this dangerous state of affairs? Some time ago an escaped lunatic placed several gates upon the railway line so as to overturn the trains, and when asked why he did so, replied—"Just for the fun of the thing." Do we allow discharged "recovered" insane, "the harmless insane" (?), to marry and to beget more insane "just for the fun of the thing"? Our actions

answer "Yes." And yet we profess to wonder why the number of insane increases yearly!

It must be asked: Have the Commissioners the right to use this word "recovered," even when they are careful to print it in inverted commas? Their sad but dangerous jokelet might be, perhaps, appreciated if they put a note of exclamation after the word. If the Commissioners mean, when they have agreed to those patients being discharged, that the person is genuinely recovered and cured, and that he is fit to perform the highest duty of citizenship, the begetting of healthy children, then their official stamp is not only a danger to the public health, but is also a grave menace to our national existence. Fortunately, the more enlightened portion of the public have as little faith in these asylum "recoveries" as they have in the surgeon who reports that his operation has been "an unqualified success," but who in a few hours or days signs this patient's death certificate as death due to cardiac failure!

What constitutes a "recovery"? When in 1904 I discussed this question before the Medico-Legal Society of London, Sir J. Macdougal, then chairman of the London County Council's Asylum Committee, said that by "recovered" was meant those insane who are harmless and who have no suicidal or homicidal tendencies!

Nor will a perusal of the Lunacy Act, 1900, help one to point to any exact definition of the term "recovered." Section 74 enacts that certain lunatics shall not be discharged if the medical officer certify in writing that the patient "*is dangerous and unfit to be at large.*" Section 79 enacts that the "visitors" of an asylum may discharge a "pauper" lunatic on condition that the lunatic shall be "*prevented from doing injury to himself or others.*" As very many lunatics are discharged by any three visitors to an asylum, and not by a medical board, it follows that many are discharged who should be detained.

It is not too much to ask, Do the Visiting Committees and the Lunacy Commissioners honestly believe that even one-quarter of the total discharged as "recovered" are not capable—nay, absolutely certain—of "doing injury to others"? If a lunatic is discharged as "recovered" and marry or resume conjugal relations, will he not do "injury"

to others"? Even with the Lunacy Act in its present state, it behoves all those who discharge lunatics as "recovered" to think of the fearful injury which is done to the coming race. It would be much more manly if the visitors and Commissioners honestly told the public that they would discharge no insane persons, even if "recovered," without the latter being absolutely certain of doing no "injury to others." With a strange inconsistency, the visitors and Commissioners display a tender regard for those lunatics who have a suicidal desire, guarding these carefully, but allowing a really more dangerous class to go free, and to imprint their degeneracy upon others! A consideration of these and many similar inconsistencies makes one think that it might give better results if the drafting and arranging of a new Lunacy Act were taken from our members of Parliament and left to the consideration of the insane in asylums! I feel certain the latter would here give us better legislation than does Parliament, for the insane acutely understand their sufferings and their dangers to the public health. Parliament is concerned with the liberty of the subject only when it discusses lunacy problems.

Fortunately, the Asylums Committee of the London County Council, in their fifteenth Annual Report, state that, during the nine years ending 1903, no less than 10,285 were discharged as "recovered" (the number flavours of the heal-all virtues of some quack nostrum); but—and here is the point—of this number, 2,646 had to be readmitted within twelve months of their so-called "recovery." Further, they state that they have no knowledge of the number readmitted into asylums outside London, nor do they know how many of the remainder remained recovered.

What would be said of the fever hospital authority which turned out smallpox, typhus, diphtheria, and other patients among the public when not cured? Yet these would not be half so dangerous to the national mental well-being as the "recovered" insane. But commerce says, "They are good enough for marriage and breeding." As a matter of fact the fever patient is often kept in the hospital for some weeks as a convalescent before being sent out.

Is insanity really curable?—The report of the Commis-

sioners, unfortunately, encourages the pious fraud that these degenerates become sane and quite capable of begetting non-degenerate stock. Is mental degeneracy curable, however? No one contends that idiots, imbeciles, feeble-minded, habitual inebriates, lunatics, and habitual criminals can be cured—that is, from the very highest standpoint—so as to beget healthy offspring.

The English Commissioners, in their fifty-sixth Annual Report, say—"No sustained advance has taken place in the average recovery rate in the last thirty years." I am not aware of any person having stated that any recovery, worth the name, of the insane has ever taken place. In their fifty-ninth Report they state that the recovery rate was *lower* than that for 1903, and *below* the average for the preceding ten years.

Dr. F. J. Smith (*Brit. Med. Journal*, September 24th, 1904) says—"Anatomical research and neurological inferences tend to show that recovery from lunacy is not and cannot be complete."

Perhaps the managers of the district asylums in Ireland give a truer insight into the true value of therapeutics in the case of degeneracy when they report that in one year £4,871 were expended upon "tobacco and snuff," and £2,295 upon "wines, beer, and spirits!"

Dr. Clay Shaw, in his work *Essays on Insanity*, gives a truer idea when he quotes from Omar Khayyám—

"There was a door to which I found no key:
There was a veil past which I could not see.
Myself—when young—did eagerly frequent
Doctor and saint and heard great argument
About it and about. But evermore
Came out by that same door as in I went."

Of the total insane received into the Lancashire County Asylums,

6,016 were readmitted,
4,994 were discharged as not improved, and
7,359 as only partially relieved.

What would be thought if any general or fever hospital showed such a sad recovery rate?

As regards *deaths* among the insane in asylums, it is nearly twenty times as high in those between the ages of twenty to twenty-four as that of the general death-rate of all England and Wales, so demonstrating the fact that physical deterioration and mental degeneracy are closely associated.

I would suggest—

(a) That the Commissioners do not use the word “recovered” unless they possess absolute proof that the persons discharged have recovered—and from the highest standpoint—the procreation of healthy children.

(b) That they do not discharge “not recovered” cases unless these have been sterilized.

(c) That the Commissioners, twice yearly, supply a list with the names and addresses of all patients discharged as “recovered” to the persons empowered to issue a permit to marry to those wishing to marry.

(d) That if any person who has been released from any asylum or institution as “recovered” afterwards impregnates his wife or other woman, and the woman or wife bears an idiot, epileptic, imbecile, feeble-minded, defective, or backward child, or deaf mute, such person, on proof being given that the degeneracy of the child is due to this action, shall be sterilized. That these children also be sterilized.

(e) That if any person who has been released from any asylum or institution as “recovered” afterwards impregnates his wife or other woman, he shall be fined £100, or imprisoned for six months.

(f) That if any woman who has been discharged as “recovered” bring forth a degenerate infant as mentioned in (d), she shall, on due proof, be sterilized, and also such offspring.

(g) That if any *sane* person be joined in marriage to a degenerate, or have sexual intercourse with a degenerate, the sane person shall be fined or imprisoned.

CHAPTER XII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: OVERWORK OF THE YOUNG BRAIN.

"It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness, for so he gives his beloved sleep."—
OLD BOOK.

THE building of the body of the child is a very difficult and trying task for parents, but when we come to the greatest effort, the building of a healthy young brain, we are met with immense difficulties.

When the controllers of elementary education ordered that infants of three years and upwards should be sent to school, no further action was needed to prove absolutely that these controllers were destitute of that knowledge which is necessary in those who mould the educational policy of a nation. Nothing but disaster can follow if we adopt such a policy. The infant brain must not be made to act or work in the same way or by the same processes as is the adult brain. It is, further, ridiculous to contend that the brains of all children in this country are equal, and that, therefore, the same strain should be put upon all. If we recognize the fact that *all* children at a given age—say, at five years of age—have not the same *physical* power, and so cannot perform the same amount of *physical* work, surely it is not too much to ask that a similar process of reasoning shall be applied to *mental* work. At present we are engaged in labelling children "backward," or "mentally defective," often because these cannot, at the school age—say, from five to fourteen years old—cram a fixed amount of knowledge into their poor little brains. Why do we fail to recognize that no training can *create* intelligence? We may improve or help by training, to heighten the general level of intelligence, but we cannot do this beyond a certain point. Further, at present educationists, so called, have failed to grasp the fact that the brain power of the child is not always to be tested by

mental tests. Why should we make such a system *the only* test? Why, for instance, should boys and girls be classified as "mentally backward" because they cannot secure a certain average of marks in reading, writing, arithmetic, geography, music, and drawing? The test is artificial. It is based on the false hypothesis that we shall be able to breed *a nation* of intellect. Here is the great stumbling-block. The intellectual standard may be that which is required by men engaged in commerce who demand *child* labour for their offices and mills instead of *adult* labour, and who will pay a rate of wage only for boy and girl labour; but I fail to see why the commercial man should dictate to us or establish a law upon this subject. What does he know, and what does he care, about the real brain development and growth of the child? Nothing. He is aiming at "scooping in the dollars," and cares just as little for the true welfare of a nation as he does for the large number of children whose brains will not stand the task which he, in his greed, demands of them. The question is, Are we to sanction a policy of dictation based only upon greed? I have lately been told by a man of commerce that what he wants in his office is a boy or girl of not more than fourteen years of age who is an expert shorthand-writer and can operate a typewriter machine as well as can an adult.

At present we are engaged in the wild-goose chase of trying to show that the *old* apprenticeship system is wrong, and that it is the parrot-trained young male or female teacher who is to take the place of the old master. Does any practical person contend that our nation requires that *all* the people in it *must* be considered failures if they cannot pass through a certain sized mesh in the educational sieve? I would suggest that if 65 per cent. of the people are educated so as to only read and write, their education is complete in so far as their vocation depends upon reading and writing. I go further, and contend that there are large numbers of capable workers and capable thinkers who cannot read or write. It is one of the fashions of to-day to offer statistics showing that a certain proportion of those who marry cannot sign the marriage certificate, or that a certain number of criminals

cannot read or write. But is it contended—honestly contended—that these people who do not possess the monkey or parrot power of reading certain letters of the alphabet, or making a certain number of signs in writing, are unfit to learn skilled or unskilled crafts, or would not be criminals if they could write? Many a skilled craftsman cannot write.

One often hears some one lamenting the fact that they have not remembered all they were taught in their youth! It may be taken as true that the average man and woman have forgotten fully four-fifths of what they have been taught in their youth. Were it otherwise our lunatic asylums would be more full than they are now; the number of idiots and imbeciles would be quadrupled, while the educated or expert criminal would be a greater danger than he is to-day. If we recollect that the adult human brain will record only a certain number of impressions, just as will the sensitive plate of a camera, we may grasp the primitive educational fact that the brain can do only a certain amount of work, and not that gigantic total which greedy commerce and educational authorities demand. With commerce the individual is a mere speck; and are there not many to fill the place of the workers who are labelled “unfit,” and “scrap-heap!” Yes, unfit for the office; but not unfit for agriculture or handicraft.

This unjust demand by commerce upon the young brain must end in disaster. It is the outcome of our “record-breaking” times, and the product of hastening to get rich. People seem to forget that the first recorded punishment meted out to man was that from henceforth he must make his livelihood by the sweat of his brow. Primitive man works only to such an amount as allows him to provide for his actual necessities. Laziness is not always a vice. The commercial world establishes a factory in some primitive country, and because the natives will not work in it they are denounced! And for why? Because commerce cannot secure cheap labour and big dividends. Commercial supremacy is not everything. History records the fact that many nations have fallen and disappeared when their commercial condition was at its zenith.

Perhaps some guidance—some food for thought—will be obtained if we consider the question of Rest from the adult point of view, and such as will permit us to lessen the educational strain upon the infant and child brain. Suppose we consider the number of years taken up in sleep and rest by the average man who lives, say, until he is sixty-five years old. If we take it that the average man sleeps eight hours per day during sixty-five years, this means that he will sleep at least twenty-one years and eight months. But we know that in babyhood, infancy, childhood, and old age he sleeps from twenty to twelve hours per day. He sleeps, therefore, about twenty-five years in a lifetime.

Sleep is "nature's great restorer," and to fully appreciate this fact we have only to consider the very large number of medicines made for the purpose of causing sleep. More sleep is required to-day than fifty years ago. Then civilization had not presented us with the telegraph or telephone; or with the "soothing music" of street organs, church bells, brass bands, street cries, and street noises—all influences at work in using up the brain by its unnecessarily recording these impressions. For very few seem to think that the "quiet" of the country is comparative, and only the opposite of the city. Why, therefore, not make the city less noisy and sleepful?

Again, if the average man rests eight hours per day, this means that he rests about twenty-one years and eight months. But we know that the average man does not work eight hours per day. He may do so occasionally, but he makes up for it by working less on other days. Moreover, he generally takes half an hour for his breakfast, one hour for dinner, and a few hours for afternoon tea and other kinds of recreation. He probably works about three to four hours per diem. The team owner knows that if he works his horse four days per week, his horse will live longer and make him more money than if he works him six days per week. Statists know that if we wish to find old people, we must seek for them in Poor Law and such institutions. No, the "strenuous life" is mere "moonshine," and is another term for

“lunatic asylum.” In the large cities of America “hustle, hustle” is the cry of commerce, and of commerce only. But it is very far from being the cry of those who have to treat these mental and physical wrecks, the result of hustle. “Hustle, hustle” may allow a company to declare a 20 per cent. dividend, and to rush up shares, but it steadily works for sterility and other forms of degeneracy.

This disease of “hustle”—or “Americanitis,” as it is now called—is causing a woeful amount of fooling, hypocrisy, and lying. The feeble clerk fixes his hat on the back of his head and looks terrible things in the way of hard work; while the “busy man”(?) always begins his letters—“Please excuse delay. I have been overwhelmed with work” (“overwhelmed” is a good word!), and ends, “Yours in great haste.” His only “obsession” is that he does not use the right words when signing his name! Some call him by two words beginning with D and F.

Again, a man takes but a few days’ holiday each year. Suppose he takes three weeks of holidays per year from his twenty-one years and eight months’ work, this will give him rest in the form of one year and three months holiday. During his sixty-five years he does not work on Sundays, nor for more than a half-day on Saturdays. Here there will be a further deduction of four years from his working years. One often wonders why so many men and women do not seem to be any better in health for not less than fifty-two days of rest each year and fifty-two half-days. Again, the average adult man suffers from some “bedfast sickness”—that is, acute illness, in contradistinction to “walking sickness”—on an average of twelve days per annum. If we deduct this from his working-days, this takes off eight months and two weeks. But it is well known that during the average life, infants, children, and old people suffer much more from sickness than do adults. Lastly, the average man does not begin to work until about his fifteenth year of age, and so we must deduct another five years of his working life. The facts will appear clearer arranging them as follows:—In a lifetime of sixty-five years a man

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Sleeps 8	hours per day, or 21 years and 8 months in 65 years. ¹
Rests 8	" 21 " "
Works 8	" 21 " "

In the twenty-one years and eight months we deduct—

- For holidays, 1 year and 3 months.
- „ Sundays and half-Saturdays, 4 years and 8 months.
- „ Sickness, 8 months.
- „ Non-work before the age of 15.

Therefore it follows that he spends ten years six and a half months in work. I would suggest that the average man—including real working-men, parasitic man and woman, and others—works about five years in a lifetime of sixty-five years. By work, I mean that which a person *must do* in order to provide himself and his family with the necessities of life, and either by muscle or brain. One must therefore here differentiate between work taken for pleasure's sake and necessity.

In the animal world no work is done except in seeking and securing food, unless where man has tamed the animal to work. Again, in plant life little or no work is performed. Among ourselves, every one is steadily seeking to secure “an easy job.” Every one hopes for that day to come when he or she shall take “the nose from the grindstone,” and so secure rest. Every one looks forward to the holiday-time when he can go back to what one may term a reversal to the savage state. Some, with philosophic mind, look upon an illness, or a broken leg, as a good opportunity for a beneficial rest. Thus the old proverb is again proved true—“An illness is a blessing in disguise.”

Rest! No worry; no business; no work; no — telephone, no being “done”! He watches his children play, and with a sigh, says—“Let them play, their time will come.” He selects the most comfortable seat, avoiding the uncomfortable one, and finds that nature is antagonistic to much work. In daily duty he is buoyed up by the fond hope of rest. When the day's work is half over he often wishes it were 5.30 P.M., and finds some justification for the theologian who, wishing to “point to

¹ Sleeps one-third of a lifetime.

better things above," refers to a hereafter life as one without work or fatigue. So Shakespeare sings—"Sleep, oh gentle sleep!—nature's soft nurse"; while Tom Hood sighs—"Sleep, oh sleep! Thou heaven on earth to a weary head."

In the above remarks I do not wish for one moment to suggest that men and women should not work, nor that we should cease to flog those many parasites who refuse to work. Those who are "work-shy" and who are able to work, and can obtain work, must be made to do their share; a demand which has been put into force in Switzerland (August 1904). But just as the brain and body of man is fitted for only a small total of work, so I would plead that the young person, in that stage where he or she is engaged in building the brain and body, must be given a very small amount of brain labour.

CHAPTER XIII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: UNSUITABLE EMPLOYMENT FOR WOMEN AND CHILDREN.

ONE of the many causes which leads to physical and mental degeneracy is the employment of young women and children in factories, workshops, and similar industries. When the true history of factory, workshop, and mining labour in this country is written it will be full of sadness, and will cast a lurid and disagreeable flame upon parental greed, the degrading desire of employers to get rich, and upon our Legislature which takes refuge in the cant expression—"Legislation must not be in advance of public opinion!" Some years ago young women were permitted to go down into the mines, and to be there associated with degrading conditions. At the same time the canting hypocrite protested against the increase of immorality and an increase of illegitimate births. The child was then allowed when only five years old to work in a factory.

At present we are a little better, but even now the child of twelve years of age can work as a "half-timer." At the same time some wonder why children do not advance in education, when these have to go for half a day to the factory and the other half-day to school! The pregnant woman can now work full time—that is, twelve to fourteen hours per day—until within a few hours or minutes of her confinement. Not only so, but she can return to the factory in two weeks after her child has been born. Yet some ask why the number of hospitals for the treatment of women's diseases increase, and why so many infants die during their first year of life. The Registrar-General states that during 1904 no less than 19,627 babies died in England and Wales because they had been "born prematurely"; while 694—*save the mark!*—died "because of want of breast milk." How many of these premature births and deaths were due to

pregnant women working in factories and workshops? Again, according to the Registrar-General, during 1904 no less than 3,667 women died in England and Wales from "puerperal fever and the accidents of childbirth." That is, each day no less than 14 women die from performing a natural function. In Chapter III, I have given statistics showing the number of deaths of women from "puerperal fever and accidents of childbirth." If we wish to secure a fair idea of the actual number—a number which approaches 20 per day, doctors must be compelled to carry out the suggestion of the Registrar-General, where he asks that, when signing a certificate of the cause of death of a woman whose decease takes place within one month after her confinement, the fact of confinement should be stated in the certificate. But even if we accept 14 as the actual number of deaths per day, I venture to state that if there were one other calling in which 14 *men* each day lost their lives there would soon be a strong demand for a Parliamentary inquiry into so heavy a death rate. I do not here refer to the sick rate, the diseased rate, and the permanently maimed rate following confinements. Is it to be wondered at that many women now object to undergo the great risks associated with maternity? Even insurance companies fight shy of her, or "load" her with a heavy premium. Surely no sane person can suggest that a factory or workshop is a kind of health resort, in which a young girl of 13 or 14 years can lay that foundation of health which will allow her to become a healthy mother, or to bring up a healthy child. Moreover, how can the young mother work in the factory and nurse her infant at the breast? Would any woman select a wet-nurse for her child from among those who work in a factory? It is not often that a Committee appointed by Parliament makes a joke, and especially in connection with a painful subject. Yet one reads of the Departmental Committee on Physical Deterioration (1904) recommending that a crèche should be established so that factory mothers can for a few minutes leave their work in the factory and suckle their infants! Fancy any one being so foolish as to go to a factory to select a wet-nurse for their child, and especially if the nurse must have

worked 12 hours daily in a factory! Can we not give the same care to the pregnant woman as is given to the pregnant mare, cow, or other animal? When these are pregnant they are not worked, especially in the latter months. And when these are giving milk they are given little or no work. Let us honestly put the following fact to ourselves:—A milkman brings the milk to our house and says: “This is good milk, as it has come from a cow that has been worked during her pregnancy and during her present condition. Recollect she is not employed in outdoor work, but in very unhealthy and insanitary surroundings.” Would we use the milk? Much less would we recommend it to be given to our children. It is said that one of the reasons why Jewish mothers suckle their children is that these women refuse to work in factories. In Switzerland, I am told, a pregnant woman must not work in a factory for two months before and two months after her confinement. This is a good example. Can England not follow it? In England a pregnant woman can actually work “overtime” in certain factories and workshops, the ordinary working week being 60 hours in non-textile factories and 56½ in textile factories. True, she is given a compulsory “holiday” (!) on Sundays; but is it a holiday for her at home? At the Creusot Works in France no women over five months pregnant are permitted to work, and they cannot return to work without being medically certified. I would suggest that no pregnant nor suckling woman be permitted to work in a factory or workshop. It will be said that such a rule would lead to the lessening of the marriage rate, to the prevention of conception, to the increase of criminal abortion, and to the neglect and murder of infants. No doubt it might; but do the present conditions not bring about these very lapses?

I firmly believe that reliable statistics can be produced—such as the sick rate, death rate, maimed rate, and mental and physical degeneration of mothers and infants—as will prove conclusively that it would be better far, in the long run, for our nation to put an end to the employment of such mothers and children. I go further, and contend that it would give better results, from all standpoints, if

we introduced Chinese or other coloured labour to take the place of mothers and children. I have little hope that such a recommendation will be accepted, as the average man to-day is as ignorant—sometimes wilfully so—of the necessary requirements of his wife when pregnant, or suckling, as is the average dog of its progenitors. Further, we do not care much for infant life, or the physical well-being of our nation, when commerce and trade are in question, as is evidenced by the many societies and agencies which exist for the protection of infant life. The human animal is the cheapest in the market, and is treated accordingly. The statement of the collier—"Ten pounds for the dead man's wife and twenty pounds for the insured horse" is a fair description of an economic fact. The protection of infant life is one of those sad social conditions which cannot be forced behind a screen with the unwholesome idea of proving the non-existence of an evil. From the moment of conception the child—the future citizen—has to run the gauntlet of many and multitudinous attacks. Some of these I have referred to in another part of the work. We have our various laws for protecting the child in the womb. But why should the lawyer's view—the view of the men least able to speak upon the subject—rule that the child in the womb shall be killed when the future mother has to undergo capital punishment? Why should the lawyers declare that it is not murder if means be adopted to prevent the infant from breathing when it is being born? Why should the lawyers agree that any person, not necessarily a doctor, can certify a child as "still-born" when it has not been still-born?

In 1890 I wrote to a number of superintendents of cemeteries, and found that at seventy-one Burial Board cemeteries no less than 6,321 "still-born children" had been interred. Sir C. Cameron, M.P., called attention to these figures in the House of Commons, and it was agreed that a return be obtained. This return shows that during 1890, at 1,133 Burial Board cemeteries in England and Wales, 17,335 children supposed to be still-born were interred, and that 4,569 of these had not been certified by medical practitioners. This return does not include Scot-

land or Ireland, nor parish or other burial grounds; and as there are about 13,988 benefices in the Church of England, the number of cemeteries other than Burial Boards must be very great. Farr estimated the number of still-births at thirty to forty thousand per annum, when giving evidence before a Select Committee on the protection of infant life. England is one of the few European countries which has not a system of registration of still-born infants. In 1892 I published a work, *Proposed Registration of Still-born Infants*. The next year a Parliamentary Return was issued showing the laws of foreign countries bearing upon the subject; and in 1893 I gave evidence before a Select Committee of the Commons thereon.

And why should the lawyers have enacted that any woman acting as a midwife upon a few months' training is good enough to take sole control of the wife and infant of the working-man, when she would not be permitted to attend the confinement of a well-to-do person? Why should the Post Office Life Assurance Department refuse absolutely to insure the life of any child under the age of eight years, while the ordinary life offices are permitted to insure a child under five years for a sum not exceeding £6, while those between the ages of five and ten can be insured for a sum not exceeding £10? It is questionable if any child under the age of ten should be insurable. Let the insurance be made so that encouragement be given to keep the child alive, and the money be paid only on condition that it live until a fixed age. As regards the efforts now being made to check our heavy infant death-rate, the action taken by Alderman B. Broadbent, of Huddersfield, is worthy of notice. He promised to pay £1 to each mother residing in the ward which he represented in the City Council, if the parent kept her infant alive for one year. He is assisted by a committee of women, who help the mothers with advice as to feeding and hygiene. He also calls at their homes. His results show that, while the death-rate of neighbouring districts was 122 per 1000 births, 144 for the whole of England, and 150 for Huddersfield, the infant death-rate in his district was reduced to 54 per 1000. Thus he saved 92 infants in

twelve months. It is to be hoped that his efforts will bear good results, and that they will not show that some English mothers have to be bribed into keeping their infants alive, and for twenty shillings. If one refers to the various Acts for the preservation of wild birds, fish, oysters, crabs, lobsters, and salmon, they will perhaps be surprised to learn that the young of these animals are protected more than are human children.

Referring to the employment of women and children more fully, one must go to the Factory Act, 1901. By it a "child" is defined as a person under the age of fourteen, a "young person" one over fourteen and under eighteen years, and a "woman" one over eighteen years of age. A person under fourteen years of age cannot (with the following exceptions) be employed in a factory or workshop. These exceptions are—If a boy or a girl *under* twelve years was, at the passing of the Act, employed in a factory, such can go on being employed as a "half-timer"; second, a person *under* fourteen and over twelve can work in a factory as a half-timer if such present a certificate of fitness from the factory surgeon and the educational authority; third, a half-timer can work as a full day on alternate days or half a day on each day, and such half-timers can work for $26\frac{1}{2}$ to $31\frac{1}{2}$ hours per week.

During 1903, 42,774 children *under* fourteen years of age were employed in factories and workshops as half-timers in the United Kingdom. 77,376 between the ages of thirteen and fourteen years were employed as full-timers, and 239,125 who were over fourteen and under sixteen as full-timers—that is, 359,275 *under* sixteen years were employed in factories and workshops.

If a child over thirteen years has passed the standard fixed by the local educational authority, he or she can be classed as a "young person" (under eighteen years), and can be employed as a full-timer.

During 1903 the 1,976 factory surgeons examined 359,275 children, young persons and women, and found at least 3,947 unfit to work.

It is a disadvantage to our nation to permit boys and girls under fourteen to work in factories and workshops. Such work cannot fit them for either marriage or parent-

hood. As before stated, I think that married women should not be allowed to work in factories. How can a married woman, with or without a family, find time and strength for factory work? This is an important question, as we depend as a nation largely upon the working classes for the coming race. How are the wives of working-men treated? If there is a slave—white or black—in this world, it is the wife of the working-man. Look what she must do. She has to rise in the morning about six o'clock, get the breakfast, wash and dress her children and perhaps send them to school, prepare the dinner for husband and family, clean the house, wash and iron the clothes, get the tea ready, make or patch clothes, wash the children and put them to bed. Along with all these multitudinous affairs she has to do the shopping and prepare for the coming day. Add to these that she may be pregnant, or suckling a baby, or nursing a sick child—an event requiring almost her entire day. Has she any time to look after herself or to take care of her health? Has she any real holidays? Perchance a change of residence only—no holiday-time, no escape from her work. Such a picture is not complete if we fail to note the fact that the husband may be sick or out of work, and that the wife may have to go out washing or cleaning. Those who think this an overdrawn picture, let them try the work and practically decide. If she work in the factory, or is pregnant, she can work until her labour is upon her. If she be recently confined, she must return to the factory four weeks after her confinement. She is not granted the privilege—if privilege it be—given to such women in Portugal, where, if a factory employ over fifty women, a crèche for babies must be attached, and the mother given time to suckle her child. Nor is she as well off as are her sisters in Norway, where pregnant women are not permitted to work in factories within four weeks before confinement, and where women are not allowed at any time to work in certain industries.

These wives of the working classes are expected—by fools—to bring forth healthy children! But how can they? If they have worked in a factory from the age of twelve or fourteen, how can they even be healthy? Is it

any wonder that such women suffer from uterine troubles, varicose veins, and labour diseases? We are told by some clergy that hospitals are the outcome of Christianity. Perhaps it would be more honest to look a little ahead, and study *the causes* which produce the diseases treated in the hospitals. Perhaps the time will soon come when the Employers' Liability Act will be extended to infants in the womb; and when these are born mentally or physically deformed, the employer will be liable. And why not? The employer of pregnant women, for work except of the lightest kind, is one of the greatest enemies to our nation.

CHAPTER XIV.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY : THE ABUSE OF ALCOHOL.

WHEN discussing the action of alcohol as a cause of physical deterioration and of mental degeneration, one—if honest—must be careful to avoid extreme views. To the non-medical mind the term “alcohol” means any substance with alcohol in it, but with others the term is more definite. Thus, by “absolute alcohol” we mean ethylic alcohol, which is a colourless liquid containing not more than one, or at most two per cent. of water. Then there is “rectified spirit,” consisting of alcohol with 10 per cent. of water; and “proof spirit,” consisting of rectified spirit and water, 49 per cent. being rectified spirit. Brandy contains about 45 per cent. of alcohol, and the other alcoholic drinks a decreasing quantity. “Methylated spirit” consists of rectified spirit mixed with “wood spirit”—10 per cent. of the latter. Amylic alcohol is known as “fusel oil.” The amount of alcohol in wines varies from 6 to 25 per cent., cider and perry 5 to 9 per cent., beer from 3 to 8 per cent. It is calculated that one pint of beer contains one ounce of alcohol; therefore three glasses of beer would be more than sufficient to consume during twenty-four hours.

In his work on *Diseases of Modern Life*, published in 1875, Sir B. W. Richardson, M.D., called public attention to the evil results of alcohol. He said he could find “no place for alcohol as a *necessity* of life.” This applies to many other things in life when we choose to consider them from the primitive standpoint of sheer *necessity*. When speaking of it from the *physiological* standpoint, he says—“In whatever form it enters, whether as spirit, wine, or ale, matters little when its specific influence is kept in view. It is as alcohol in its pure form, as the ardent spirits of the old writers, the ethylic alcohol of modern chemists, and the basis of all our common intoxicating

drinks, that it is best studied. To say this man drinks only ale, that man drinks only wine, while a third drinks spirits, is merely to say, when the apology is unclothed, that all drink the same danger. . . . The true place of alcohol is clear—it is an agreeable temporary shroud. The savage, with the mansions of his soul unfurnished, buries his restless energy under its shadow. The civilized man, overburdened with mental labour, or with engrossing care, seeks the same shade; but it is shade, after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life." This writer was the first to state that as much as two ounces—about four tablespoonfuls—of ethylic alcohol could be taken daily by a healthy man without any apparently ill results to his body or mind. Since the time of publishing his work more delicate means have been found whereby the study of alcohol on the human system can be carried out, and now German and Swiss physicians state that one and a quarter ounces—three tablespoonfuls—per day is probably a harmless quantity, *but that the regular use of this quantity is not to be recommended.* Of late statistics have been produced by the life assurance offices which divide the assured lives into "abstainers" and "non-abstainers," to show that those who abstain live longer than those who do not. These statistics must, however, be accepted with caution.

Thus we come to recognize "teetotallers," "temperate," "intemperate," "steady drinkers," "soakers," and "inebriates" when we consider the action of alcohol on the human body. I, for one, think that, *as a medicine*, alcohol is a very useful drug, and I should not care to be treated in a serious illness by a physician who was possessed with the dogma that the use of alcohol is always and ever bad. He is a much honester physician who will prescribe alcohol for the sick, as alcohol, than the "teetotal" physician who recommends *sal volatile*—a drug containing as much alcohol as does whisky—or prescribes "rectified spirits" in an eight-ounce bottle with a little burnt sugar to disguise the colour! As an *ordinary beverage*, also, a glass of good beer or ale, or of good claret, will always be a useful drink for those who do not care for water or milk. Many

seem to forget that the Creator has made man a thirsty animal, his body being made up, in two-thirds of its weight, of water; and that, as he loses some four to six pints of water daily through his skin, lungs, kidneys, and other organs, he must replace this waste. It is a great pity that this country's Parliament cannot use its power to compel the supply to the people of a good, wholesome ale, while vigorous efforts should be made to re-introduce the old custom of the home-brewing of good ale.

The study of the action of alcohol from *the disease-producing* standpoint is very different from its consideration as a beverage or drug use. But here, again, too-ardent reformers often put "the cart before the horse." When we come to discuss *the causes* of alcoholism, or the diseased condition termed inebriety, it is very difficult to know whether inebriety is caused by alcoholic excess, or is not so caused. A great many honest persons contend that the inebriate has not become so because of the alcohol he has taken, and that inebriety is caused by something else. I have known persons take alcohol to excess to kill pain; to kill remorse; to produce sleep; because of environment; because of heredity influences; and because of compulsory work. It is not too much to contend that if a respectable man with his wife and family had to go from a respectable to a slum neighbourhood, he and some others of them would "drown" their cares and trials by an immoderate use of alcohol. It is not too much to contend that the person whose forbears have been alcoholics will be thereby so weakened that he or she will not have sufficient will-power to say "enough" when more is offered or demanded. And the same is true of pain, incurable disease, and sleeplessness. I had once a patient who was suffering from advanced phthisis, and who, only with the view of working as long as he could to protect and provide for his wife and family, consumed one pint of whisky daily. He had no desire for alcohol, but he used it just as would the mechanic who got work out of an engine by burning alcohol instead of coal or using electric force.

It is not too much to contend that the person who *must* carry out some public engagement, such as that of an actor, opera-singer, or physician, is driven by a blood-

sucking public to carry out his or her engagement, though nature craves for rest and quiet. Fancy a public who had booked seats to hear an actor or singer being disappointed because the actor or singer said that he was ill. "Why doesn't he tell the truth and say he was drunk?" the public—the honest public!—shout. I fancy there are some who still remember the grossly malicious comments regarding one singer who absolutely refused to sing when his voice was not in proper form. Consequently, with the view of not disappointing the public, the actor or singer drinks a tumblerful of champagne, goes on the stage, and sings with an artificial excitement; the audience applauding, having secured their big pennyworth, while the performer retires more dead than alive. But he has "saved his reputation" from a lying public, all the same.

My contention is supported by Mr. T. Holmes, Police Court Missionary in London. (*Pictures and Problems from London Police Courts.*) He says—"Drink, they say, is at the bottom of all the crime and misery among the poor. I, who am a life teetotaller, a fervent advocate of teetotalism, assure you that drink is not the cause—nor even a cause; it is merely one of the effects. Drink does undoubtedly, in the well-to-do, bring people down from *sham* respectability to open vice. . . . But drink, the problem of drink, must be looked on as an effect of filthy garrets, monotonous labour, and starvation wages. We breed our drunks just as we manufacture our criminals. The beginning of the cure, I feel confident, is a tremendous exodus from the poisonous slums and alleys to the open country."

Again, the Lunacy Commissioners (England) in their fifty-ninth Annual Report, when discussing the causes of insanity, report as follows:—"Intemperance as an assigned cause of insanity appears in 22.7 per cent. of male admissions, and 9.4 per cent. of the female; the rates for "private" patients being—males 16.7, and females 8.6; and for "pauper" patients—males 23.6, and females 9.6. It should be borne in mind that such intemperance is frequently as much an effect of brain weakness as a cause, and the intermingling of these renders it impossible to arrive at precise conclusions. In any case, it

cannot be denied that alcohol is a brain poison, and it is therefore incumbent to show what part it plays in insanity." Attention is also called to the fact that the Medical Superintendents of Asylums, in stating *the causes* of insanity, and particularly of the part played by alcohol as a cause, vary very markedly. Thus, in county and borough asylums the proportion varies from 3 to 40 per cent., and from 3.1 to 25.3 per cent. With such variations it is very difficult to arrive at an exact finding as to the alleged causation of insanity by alcohol.

If we take the Commissioners' Reports for England and Ireland, we find that the yearly average (for the four years 1899 and 1903) number of insane admitted to asylums, where intemperance in alcohol was either the "pre-disposing" or "exciting" cause, amounted to 4,308 (males 2,309, females 999), of a total of 20,734 admitted. The Scottish Commissioners do not, unfortunately, give any table as to the causes of their insane. The Irish Commissioners state that 310 were admitted into their District Asylums during 1904, where the cause of insanity was intemperance in alcohol.

These facts go to show that the public are not well advised in holding that alcoholic excess is frequently *a cause* of insanity. I think a perusal of our legislation relating to habitual inebriates goes to show that the mental degeneracy view is gradually gaining ground. The Inebriates Act, 1898, empowers Courts to commit two kinds of inebriates to detention—(a) inebriates convicted of crime caused or contributed to by drink (Sec. 1); and inebriates who have been summarily convicted three times for drunkenness within one year (Sec. 2). Criminal inebriates may be sent to a State Reformatory, or to a certified Inebriate Reformatory. Police cases may be sent only to a certified Inebriate Reformatory, from whence they can be transferred to a State Inebriate Reformatory.

Dr. Branthwaite, Inspector of Reformatories under the Inebriates Acts, says in his Annual Report that up to 1902, 618 persons had been detained under Section 2. Of this number 435 were "amenable and hopeful"; 71 "refractory and violent"; 31 insane; 41 mental degenerates; 2 epileptics; and 24 too old to give much hope for refor-

mation. Any one with practical knowledge knows very well that no absolute cures, in the honest meaning of the word, can be expected. How could there be with such a class of degenerates of the Jane Cakebread and Tottie Fay class? It is usual to read of County Councils deplored the fact that these Reformatory patients are not cured. Even General Booth deplores the fact, and states that he can cure them. Does he refer to confirmed inebriates, or to occasional drunkards? If so, why is he not given a trial? The Inspector reports—"It is to be expected, as the third division shows, that a fairly large percentage of our inmates prove to be insane. In many instances the drunkenness for which they are sent to us is *caused by insanity*, and in others, again, the insanity is caused by long continued habits of drinking. A few persons who have been committed to Reformatories for drunk and disorderly conduct have really proved to be certifiable lunatics—a condition which only becomes recognizable after complete withdrawal of liquor. Such persons would certainly become excited, quarrelsome, and dangerous under the effect of *even small doses* of alcohol." Of those committed to State Inebriate Reformatories, 10 per cent. were insane, 70 per cent. borderland cases, and 20 per cent. sane, but bad.

As regards the third class of institutions for inebriates—that is, "Retreats," these contain two kinds of persons: (a) those who go when they like and leave when they like; and (b) those who sign a statement before a magistrate that they wish to go in and stay for a definite time. It is said that 25 to 30 per cent. of these patients are cured of their disease. Here one may say plainly, that considering the fearful amount of private drinking, especially among women, it is very wrong in our Legislature not permitting a person, who is drinking heavily and almost continuously, to be placed in a retreat, even when he or she objects to go; provided that a certificate signed by two medical practitioners and two relatives is obtained. This phase of inebriety has been met in some other countries. (See *A Collection of British, Colonial, and Foreign Statutes relating to the Penal and Reformatory Treatment of Habitual Inebriates.*)

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I am informed that the Glasgow Corporation has introduced a Bill into the House of Commons to amend the Inebriates Act, so as to put into operation the above proposal: the private inebriate being detained in an institution on an order of a magistrate in court, and at the request of the relatives.

It is only in medical practice among families that the physician sees so many cases of educated men and women who are slowly but surely drinking themselves to death. For instance, a good woman is neglecting herself, husband, children, and house. Why not quietly and without any blatant fuss, and without any rant about "the liberty of the subject," confine this patient for some months? Let such, if they wish, enter under a *nom de plume*. Why do we have smallpox, cholera, plague, and other infectious diseases patients removed and detained in our hospitals? Inebriety is a disease just as is typhoid fever or smallpox, and with more widespread disaster. These people demand our pity, not our curses and kicks. Our treatment of them is inhuman, and unworthy of even professing Christians.

I have for so far discussed the action of alcohol upon the brain and as a cause of mental degeneracy. As regards its action upon the physical health, it is supposed that some 68,000 die from diseases caused by its action each year in England and Wales. But there is now a perennial joke to the effect that if hospital authorities published reliable statistics regarding the actual causes of the diseases of their patients a large number of subscribers would cease to give financial support. It is, further, a perennial joke that no physician dare state the actual cause of an inebriate's death in private practice without being "boycotted"; and if Poor Law authorities gave honest returns, a new body of "Passive Resisters" would spring into being and refuse to pay their poor rate. All which is very sad, and shows that truth is a substance which is most unsuitable diet for the many, and that almost all wish it to be dispensed in the smallest possible doses, and, if possible, given in the pill form and agreeably sugar-coated!

During 1905, £164,167,941 was expended on alcohol

in the United Kingdom, this being equal to £3 15s. 11½d. per head, infants included, or £18 19s. 9½d. per family of five ; while 36 per cent. of the public revenue is obtained from the taxation of alcohol—£39,218,000. If our nation could be made a strictly temperate nation, then physical and mental diseases would be lessened by 50 per cent. On the other hand, I fear that if the people desert good light beers and wines they will resort to the chemists' shops and become debased drug consumers.

CHAPTER XV.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: UNDESIRABLE ALIEN IMMIGRANTS, AND EMIGRATION OF OUR "FIT."

It is difficult, if not impossible, to know how many aliens and undesirable aliens there are in England, because the nationality of the person is decided by the country in which the person is born, because so many aliens change their name when residing in England, and because it is so easy to become a naturalized Englishman—all of which savour of the ass claiming to be a horse on account of its having been born in a stable! It is to be regretted that the English Lunacy Commission Reports do not divide the inmates of the asylums into English, Scotch, Irish and other nationalities, and I would suggest that this proposal be adopted. The word "alien" is used by the Scotch Commissioners in a somewhat misleading manner, as they refer only to English and Irish insane. Thus, during 1904, they state that 36 pauper lunatics were removed from Scotland because they had no settlement or domicile in that country. Nine of these were sent to England and 27 to Ireland.

The immigration of diseased, insane, criminals, and pauper persons into this country is a point which has not been sufficiently noted. On July 1st, 1903, there were 817 pauper alien lunatics in the English asylums; how many outside asylums we cannot say. In the five years ending March 1903 there were 13,114 alien criminals sent to prisons in England; in 1904, 4,833. It is to be hoped the Alien Act which came into operation on January 1905 will help to exclude further mental and physical undesirables. In 1903 the American Government, with a view to see how many alien "undesirables" were detained in *their* institutions, obtained a valuable return. It showed that there were 44,985 *alien* inmates detained in charitable, penal, or insane institutions. Of these 20,485 were insane, and 9,825 were criminals. As regards the accumulation

of our own mentally unfit in our own country, owing to other nations rightly refusing to take them, I would refer to a statement made by Dr. Macpherson (Lunacy Commissioner, Scotland), where he refers to the increase of lunacy in Ireland. He says: "Nor is there any evidence for the belief that only the best—that is, the most fit in every respect—emigrate. Emigration in Ireland is determined by the exigencies of the social conditions, and biologically is a random selection." This is not accurate. At each of the ports in America (and Canada) the Government keep up a large "Marine Hospital and Immigration Service." Each alien immigrant wishing to land is compelled to submit to a searching medical examination. As an "attempt to land" an undesirable alien is met by a fine of £20 for each attempt, the European steamship companies have those aliens carried in their ships examined, these companies appointing experienced physicians in Europe to examine all before embarkation, and to reject all diseased. Many thousands are thus rejected by the steamship companies each year. This is not a "random selection."¹

Further, during the year ending June 1905 the number of alien immigrants refused admission at the seaports of the States amounted to 11,480, and in addition to these 98 were deported who had resided in the States for one year, 519 two years, and 228 for three years, these having become a public charge. Of the 11,480, 38 were idiots, 92 insane, 7,898 paupers, 2,198 suffering from disease, 39 convicts, 3 polygamists, 24 prostitutes, 4 procurers of prostitutes, 19 assisted immigrants, and 1,164 contract labourers. In addition to the above, immigration stations are established along the Canadian and Mexican borders of the States, some 1,676 having been here debarred during the year. During the last fourteen years about 60,000 aliens have been debarred, 67 per cent. being, or were likely to become, paupers, 17 per cent. were contract labourers, and 13 per cent. were suffering from disease.

In 1903 the American Immigration Authorities instituted

¹ During 1905 the U.S.A. expended 1,508,991 dollars in the administration of their Alien Acts. 27,300 dollars were paid as fines by European steamship companies for importing diseased aliens.

a census to show how many aliens were inmates of penal, asylum, and charitable institutions. It was found that there were 30,000 alien paupers and about 10,000 alien criminals.

Another excuse for the startling increase of insanity in Ireland has been given by the Registrar-General for Ireland in his evidence before the Royal Commission on the Care of the Feeble-minded. He said that the increase is partly due to the sending back from America of Irish insane who had immigrated to the States. Such an excuse will not stand inquiry. During the one year 1903, of the total aliens landed in the States only 38 idiots and 92 insane persons were debarred from landing. Of this number there were 17 Irish idiots and insane, 20 Hebrews, 27 Italian, 13 English, 2 Scotch, and 13 German. (From 1892 to 1905, 89 idiots and 300 insane were debarred on attempting to land.) Again, in the same year 96 aliens were returned in one year after landing, 519 in two years after landing, and 228 in three years after landing. *Third*, of the total inmates of charitable, insane, and penal institutions in the States in 1903 no less than 30 per cent. of the insane inmates were Irish, 9 per cent. English, $1\frac{7}{10}$ per cent. Scotch, 24 per cent. German, $3\frac{1}{10}$ per cent. Italian, 5 per cent. Hebrew, 3 per cent. Polish, and 10 per cent. Scandinavian. This would go to show that the Irish were not deported back to Ireland. Of the total in these institutions 34 per cent. have been less than 10 years in the States, and 66 per cent. more than 10 and less than 20 years. *Fourth*, there are no grounds for contending that the Irish insane deported from America are landed in Ireland; in fact, many are landed in England and Scotland. No doubt some so landed are sent back to their domicile of birth if they have not established domicile in England or Scotland. The above statistics lend weight to the prevalent idea that the Irish authorities have for years been quietly deporting their "undesirables" to England, Scotland and America. This is not right; for, let us hold what views we like regarding "desirable" aliens, all honest politicians believe that each country should look after its own insane, its own criminals, its own paupers, and its own diseased.

It was thought by some who used their best efforts to

further the passing of the Alien Act, 1905, that England would no longer be made by Europe the "dumping ground" of undesirables; but the Act contains so many loopholes that it is, as yet, of little value. Thus, aliens travelling first saloon are not examined; second, second-class passengers may be excused any examination if the shipping company enters into a bond with the Home Secretary stating that they will not land any undesirables; third, a ship landing 20 or fewer third-class aliens is not inspected; fourth, an alien who is possessed of £5 can land; fifth, an alien can borrow this £5 from any one, passing it off as his own; sixth, the alien, if a third-class trans-migrant, can travel first-class on the ship and so evade inspection; and seventh, those aliens who are sentenced by a judge must serve their sentence in English gaols—and so at the expense of the taxpayer—before being deported. Such an Act is a farce. In the first three months of 1906 only 168 were refused leave to land.

The above facts show how England can be made the dumping ground of other nations so that the latter may get rid of their undesirable class. They also show how this country is steadily losing some of its best artisan class. The average Englishman seems to be quite oblivious to these two facts. The foreigner "tickles" him and flatters him by referring to "Britain's greatness," that "Britannia rules the waves," that she is "the friend of the foreigner fighting for liberty," and so on! This may be very well, but if this gross flattery blinds the Englishman to facts and prevents him from seeing that race instinct and race preservation are his first, and sometimes his only duty, he will some day open his sleepy eyes to some very unpleasant facts. Those who wish to study how other nations deal with this great question can obtain some information from my monograph, issued in 1905, *The Undesirable Alien: from the Medical Standpoint*.

Dr. Macpherson states that in the last twenty years 1,199,098 persons emigrated from Ireland, about 90 per cent. going to the United States of America, those emigrating being of the reproductive age. In other words, the unfit or social refuse are *compelled* to remain at home, America taking the best or "fit."

CHAPTER XVI.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: THE USE OF ABORTION DRUGS, ETC.

"There is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings."—
RUSKIN, *Unto this Last.*

I CONTEND that a considerable number of children who do not die from poisoning by abortion drugs when in the womb have their health and nervous system so poisoned that they may have their brain and nervous system permanently injured. The child in the womb is just as much under surrounding influences as it is when outside the womb. Its *feeding* in the womb may be so bad that it is certain to be a mental or physical weakling. It is also influenced by *diseases*, such as syphilis and tuberculosis; in fact, it may be said that the child in the womb may suffer from many of the diseases which attack it in after-life. (See my work, *Causes and Treatment of Abortion*.) Some *drugs* also poison it, such as lead, strychnine, etc. In practice one can see many children who are born weak, and remain weak, because their mothers have taken large doses of abortion drugs. The influence of drugs in causing mental weakness in the child may be indirect, as by causing premature labour. During 1904 in England and Wales, 19,627 children died because they had been "prematurely born."

The many demands made by supposed respectable married women upon medical men to perform criminal abortion drives home with force my contention that, if the public wish doctors to be a respectable body of men, doctors must be protected from all lowering competition, and be made independent of that malicious gossip which is frequently due to the refusal of the doctor to murder the infant in the womb. It is customary to say that our law judges must be well paid and pensioned, and protected from all actions at law; yet doctors have the power of

doing very much greater evil than have judges, and doing it without being found out. Therefore doctors should not be placed in a position of servitude to the public,*but should be the medical advisers to the public. But if they are poor and needy—as many are—the danger is that in abortion work “my poverty, but not my will” may give consent.

Last year the Public Health Committee of one of the largest cities in England published statistics showing that the birth-rate was lowest in *the wealthiest* portions of the city. The birth-rate varied from 42.4 per 1000 of the population in the working-class wards down to 19.8 in the wealthy wards! If, therefore, a nation has its population recruited, not from those who are physically, mentally, financially able to have and to bring up the best stock, but from the poorer classes, what can be expected of the coming race? Nothing but evil. No breeder of good cattle would adopt a course which would injure or degrade his stock. No nation can survive if its population be recruited from slumdom.

It is strange that the British public are so willing to allow its daily press to be used as a medium for the advertising of drugs and other nostrums which kill their children, make many women invalids, and so poison the children in the womb that they show the deleterious effects of these drugs in after-life—not only on their physical, but in their mental condition. Very few have any idea of the amount of national taxes collected upon patent and proprietary nostrums. In 1830 the 5s. annual licence authorizing persons to sell such nostrums amounted to £3,786, and in 1894 to £7,561. In 1860 £43,692 was contributed to our national revenue by the sale of stamps for patent and proprietary nostrums, and in 1895 this amounted to £235,253. Quack politicians say that the nostrum-vendors are too strong to allow of the repeal of the Medical Stamp Acts. The *Chemist and Druggist* says that the people of the United Kingdom yearly consume 178 tons of pills, or 5,643,961 pills—many guaranteed to “remove all female obstructions.” It is rather humiliating to know that Great Britain is the only European nation which makes a profit by the sale of

patent medicines; even Ireland is not degraded with this tax.

I would here suggest that a great influence could be brought to bear upon young married people who use abortion drugs and refuse to have any family, if those of their relatives who have money or property to leave refused to leave it to married sons who have no children.

It may be thought by the ignorant that the Act to suppress indecent advertisements (July 24th, 1889) might meet the question of advertising abortion and similar nostrums. It does not do so; in fact, a perusal of this Act shows that it has been drafted so as to avoid expressly this advertising. It refers to affixing on urinals and delivering *in the street*, or showing *in windows*, indecent literature or pictures. For many years the medical profession has demanded legislation, but evidently "the powers that be" are too strong in and outside Parliament to encourage us to hope for any purer state of affairs.

The question of the fall in the birth-rate in this country is now receiving close attention. In 1904 Dr. J. W. Taylor, of Birmingham, with rare courage, called attention to this subject, while more lately Drs. Newsholme and Stevenson (1906) have brought the subject before the Royal Statistical Society. It is an important question, because medical opinion is beginning to agree that abortions and miscarriages—criminal and non-criminal—lead to cancer of the womb and neighbouring parts, as frequently those portions of the conception left behind in the womb undergo a retrograde or degenerative change. It is also true that a large percentage of sterile women—voluntary and artificial—suffer from fibroid tumours of the womb. There is no good to be gained in asserting that it is right to cheat, and especially to cheat nature.

Suggestion.—That it be made illegal for any person to *advertise* the use of any drugs for the purpose of causing premature labour. It has been said that criminal abortion is now in England a national institution, and that almost all daily and weekly papers devote much space to advertisements relating to abortion drugs.

CHAPTER XVII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY: VENEREAL DISEASES.

"And a man's foes shall be they of his own household."—OLD BOOK.

"The reputable physician who shall write a book upon sexual matters for popular reading would immediately be swooped down upon by that stench-in-the-nostrils of broad-minded men—the multitudinous medico-ethical ass, whose rancorous voice and flamboyant ears are always in evidence."—FRANK LYDSON, M.D., in *The Diseases of Society*.

No less than 344 persons were admitted, on an average for each of the four years, to the asylums in England and Ireland, the predisposing or exciting cause of their insanity being venereal disease.

It is impossible to supply accurate statistics relating to venereal diseases in the United Kingdom, as there is an immense organized hypocrisy and a well-understood conspiracy of silence regarding the subject. If the committees of our voluntary hospitals ceased misleading the public, and would publish the actual causes of the diseases which the patients suffer from, full particulars could be obtained; but it is stated that if they did so, the public would withdraw their subscriptions. It is unfortunate that at present all medical statistics relating to deaths and diseases due to alcoholism and venereal diseases are a source of joke, and are absolutely unreliable and wilfully misleading. Fournier states that of all hospital patients in Paris 15 to 19 per cent. were of venereal origin. Morrow places the percentage at the New York hospitals at 10 per cent. of the total; Lane in London at 33 per cent. of the out-patients; while in Continental hospitals the percentage of women patients suffering from gonorrhœa is from 20 to 25. Prostitution and venereal diseases are interchangeable terms, for there is always venereal disease where there is prostitution. Morrow (*Social Diseases and Marriage*) states that in St. Petersburg 83 per cent. of prostitutes suffer from syphilis; in Berlin 50 per cent. of prostitutes

have gonorrhœa constantly, and it is estimated that there are 150,000 persons suffering from syphilis. In Paris and Buda-Pesth the disease rate is very high. In New York City 200,000 persons suffer from syphilis. It is also to be noted that the clandestine prostitute, or "privateer," is more liable to disease than is the "professional."

A reference to the Annual Reports of the Surgeons-General of the British Army and Navy give us some idea of the terrible amount of venereal disease there present.

During the year 1901, of 100,811 troops (Army) stationed in the *United Kingdom*, there were—

1,936	admissions for primary syphilis.
988	„ soft chancre.
1,907	„ secondary syphilis.
5,794	„ gonorrhœa.

That is, 10,625 "admissions" in twelve months.

Of the British Army in India and of 60,838 troops, there were admitted to hospital—

2,021	admissions for primary syphilis.
3,921	„ soft chancre.
3,544	„ secondary syphilis.
7,303	„ gonorrhœa.

That is, 16,789 admissions in twelve months.

Of European troops stationed in other parts of the Empire (fifteen stations) there were admitted to hospital—

655	admissions for primary syphilis.
1,488	„ soft chancre. •
842	„ secondary syphilis.
3,258	„ gonorrhœa.

In the Royal Navy, with 98,410 men afloat, there were—

3,293	persons treated for primary syphilis.
2,110	„ „ secondary syphilis.
5,790	„ „ gonorrhœa.

That is, 11,193 persons.

It is to be noted that the term "cases," or "admissions," does not refer in the Army Returns to persons. Further, it must not be taken for granted that all the venereal patients are cured, as the average stay in hospital is about thirty days, and few continue treatment after dismissal. The Army statistics do not include

officers; those of the Navy do; nor coloured troops, nor the complications and diseases following and caused by venereal diseases. It is calculated that the Army lost 514,855 days' active duty owing to venereal diseases among the troops, the sick rate being about 112.2 per 1000 men in one year.

Supposing these sailors and soldiers had been suffering from plague, cholera, or smallpox, the daily papers would have spread such facts broadcast, and questions would have been asked in Parliament. But no such questions are asked about venereal diseases, chiefly because we are cowards; we do not wish to save thousands of children from death and disease, and are afraid of Mrs. Grundy. We know that very few of these men are really cured, and that they come home, go ashore, and wander about spreading the disease broadcast, and by giving it to nursemaids and others are the means of carrying venereal disease to children in private families. The Registrar-General, in his Sixty-sixth Annual Report, states that in one year, in England and Wales, 986 males and 843 females died from syphilis, and 12 males and 13 females from gonorrhœa, a total of 2,755. These statistics are much below the mark. What of the 19,081 children who died because they were born before full time? These figures refer only to those who die; but what of the immense total who are alive but suffering from the effects of venereal disease? It is interesting to note the amount of venereal diseases which came to light, for the year 1902, in the French Army. There were 485,207 officers, non-commissioned officers and men in the Home Service, and 77,185 in the Foreign. The following are the statistics:—

Home Service.

Syphilis	-	3,024	6.2 per 1000.
Soft chancre	-	1,071	2.2 " ,
Gonorrhœa	-	8,722	17.9 " , = 26.3 per 1000.

Foreign Service.

Syphilis	-	1,219	15.8 per 1000.
Soft chancre	-	1,209	15.7 " ,
Gonorrhœa	-	2,986	38.7 " , = 70.2 per 1000.

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Under syphilis is included primary, secondary, and tertiary. The figures relate to persons, not admissions. The British statistics do not include tertiary syphilis.

If reference be made to the Fifty-ninth Report of the Commissioners in Lunacy (1905), Table 22 shows the influence of venereal diseases in causing insanity. In the yearly average for five years the condition of unsound mind in 489 persons was due to venereal diseases. Again, Table 14 refers to deaths of lunatics from general paralysis of the insane (G.P.I.), and points out that of a total of 9,288 deaths in asylums, no less than 1,665 deaths were due to general paralysis of the insane. It is now held that the chief cause of general paralysis of the insane is syphilis. Mott, I think, states that from 25 to 40 per cent. of insanity is due to syphilis.

As bearing upon the devastating action of venereal disease *upon children*, Fournier says—"Syphilis is the essential murderer of those young in years; it is the veritable tomb of infants; it is the cause of death before birth, at the moment of birth, after birth, within the first week of birth, or it may await the first year. Syphilis, alcoholism, and tuberculosis constitute the triad of the contemporaries." He gives the following facts:—

Of 85 mothers who had syphilis, and in non-hospital patients, 27 of their children survived, while 58 died from premature birth, still-birth, or died shortly after birth—that is, two out of every three children.

Of 165 mothers who had syphilis, and in-hospital patients, 22 children survived, while 145 died from premature birth, still-birth, or died shortly after their birth.

Of 28 mothers who had syphilis one child survived and 27 died. Le Pileur's statistics show that of 414 syphilitic wives—and who were pregnant when suffering from syphilis—who had among them 260 children, no less than 141 of these died within one month after birth. Of the 414 pregnancies 295 infants died, or about three deaths in every four births. When both parents are infected with syphilis the infant mortality is 68 per cent. in hospital practice, and 60 per cent. in private practice. Fournier terms the first year of the infant's life "l'année terrible," when speaking of the devastating influence of syphilis.

This is a fearful death-rate, much higher than that following smallpox, scarlet fever, or typhoid, and shows that the human animal is somewhat of a glut in the market. If other diseases of infancy, and especially gonorrhœal ophthalmia in infants—a disease which sends many to institutions for the blind, makes many more become a charge to the Poor Law, and prevents others from earning a livelihood—were considered faithfully, the widespread results of venereal disease would be more carefully studied. In New York in one year, of 1,941 mothers with gonorrhœa, 265 of their babies suffered from gonorrhœal ophthalmia. In Switzerland one in every five cases of blindness is due to gonorrhœa. In New York, of the 1,941 cases of maternal gonorrhœa, 218 female children suffered from vulvo-vaginitis. Spaeth found that in 90 per cent. of specific vulvo-vaginitis in children, their mothers suffered from uterine discharge or leucorrhœa. Brach found the germ characteristic of gonorrhœa—the gonococcus—in twenty cases of vulvo-vaginitis out of a total of 21 girls. Cassel, in 30 girls aged from seven months to 11 years, found gonorrhœa in 24; Fischer, in 50 out of 59 cases; and Hallé in 25 out of 27 girls. In Posen, 236 children contracted gonorrhœa by bathing in a public bath, the water of which had been contaminated with gonorrhœa. In 45 cases, girls with vulvo-vaginitis suffered from purulent ophthalmia. In 1879 Neisser made the discovery of the micrococcus which is the cause of gonorrhœa, this discovery now allowing the diagnosis of the disease to be made with a marked degree of certainty.

As regards the dire *effects of venereal diseases upon women*, gonorrhœa seems to have an elective tendency to attack and to cause inflammation of the uterus, fallopian tubes, and ovaries. To understand the amount of disease which attacks the female organs of generation, it is to be noted that about 75 per cent. of the male adult population have, or do suffer from gonorrhœa; syphilis attacking from 5 to 18 per cent. Noegerath states that in New York City of every 1000 married men 800 have, or have had gonorrhœa. "The Committee of Seven," a committee appointed in New York to inquire into the pre-

valence and effects of venereal diseases, stated that nearly 30 per cent. of all venereal infections in women treated in private practice in New York City were communicated by their husbands. Fournier states that in France 5 per cent. of all women suffering from syphilis have been infected during marriage. Morrow states that in New York 70 per cent. of all the women who came to the New York hospital for treatment were respectable married women who had been infected by their husbands.

Gonorrhœa as a cause of abortion is authenticated. Of 53 women who became pregnant when suffering from gonorrhœa 19 aborted (Noeggerath). Of 101 pregnancies in gonorrhœic women 71 went to full time, 23 aborted, and seven were premature (Fruhinholz). Of 201 pregnancies complicated with gonorrhœa, 141 went to full time, 36 were premature, and four aborted. Gonorrhœal salpingitis is also a cause of extra-uterine pregnancy, and therefore often causing the death or ill-health of women.

As regards the frequency of inflammatory trouble of the uterus and fallopian tubes caused by gonorrhœa, Humiston says that of every 100 cases, 90 per cent. are due to gonorrhœa. Pice fixes the average at 95 per cent.; Pozzi at 75 per cent.; the average being 47 per cent. I have elsewhere stated that in one year, in England and Wales, not less than 2000 women had their entire procreative organs removed owing to disease.

As to sterility in women caused by gonorrhœa, this can be readily understood when it is recalled that gonorrhœal inflammation of the tubes prevents the ova from passing from the ovaries to the uterus. Noeggerath, whose statements were at one time derided but are now accepted, says that of every 100 sterile women, fifty of these had their sterility due to gonorrhœa. Neisser, who contends that gonorrhœa is a more potent factor in depopulating a country than is syphilis, states that gonorrhœal infection is responsible for 45 per cent. of sterility in women. Ascher found that in 227 sterile wives, 121 had their sterility due to gonorrhœa. Kehren averages it at 45 per cent.; Kammerer, 85 per cent.; Grunderwald, 53 per cent.; and Chrolack, 40 per cent.

It would therefore appear that the best way for a hus-

band to make his wife sterile, is to contract gonorrhœa and to hand it on to her. In all the discussions bearing upon the falling birth-rate, I have seen no notice given to venereal diseases and operations upon the female uterine organs as causes of this fall. I contend that they are very serious causes.

As regards *the effect of venereal diseases upon men*, the complications are numerous—stricture, inflammation of the bladder, prostate, and testes, bubo, gonorrhœal rheumatism, etc. If the testes are inflamed and the *vasa deferentia* affected, it follows that the fertilizing fluid cannot pass outwards and that male sterility will follow. In ninety cases of sterile marriages due to gonorrhœal inflammation of the testes, there were twenty-nine cases of azoospermia and twenty-nine of oligospermia. Others (Brasch) consider that 90 per cent. of all cases of azoospermia may be traced to gonorrhœal orchitis. (It may be here stated, that by means of the microscope the fertility or sterility of the fertilizing fluid can be absolutely decided.) Kehrer found in 96 sterile marriages that in 29 cases the husband was sterile, and in 29 cases the fertilizing agent was weak. Gross estimated that the proportion of sterile marriages due to gonorrhœa in the man was 17 per cent. of the total. Englemann places it at 20 per cent., and Brothers at 25 per cent.

As to the bearing of alcohol upon the contracting of venereal disease, Horel states that in 76.4 per cent. of cases infected, this percentage were drunk when infected; and Langstein, that in 169 cases of males, 18 were drunk, 55 intoxicated, and 48.3 per cent. were under the influence of alcohol.

How can venereal disease be stamped out?—No practical person holds that the registration of prostitutes on the Continent, or in England when the C. D. Acts were in force, has been, or can be, of any service.

I would, however, suggest that notification of venereal diseases to the health authority, or to some central body in London, Edinburgh, and Dublin, be adopted, and that hospitals, supported by the municipalities, be established at which all poor venereals can obtain free treatment. I would also suggest that some statements be drawn up

by the Local Government Board showing the far-reaching effects of venereal diseases, and presented free to all men in business houses, etc. We should also follow the legislation adopted by the State of Michigan, and make it illegal for any one to marry who is suffering from active venereal disease. Further, any one who infects another with venereal disease should be punished. Again, I would strongly suggest that no prostitute be permitted to appear upon the streets. It is more than a pity to see so many boys and young fellows accosted and carried off by prostitutes when coming home from school or business.

Bearing upon the above suggestions, I would point out that we now have compulsory notification of infectious diseases. Why not have notification of contagious diseases—especially as contagious diseases cause more widespread evils? Again, by the Lepers Act, India, 1898, cases of leprosy are notified to the authority, while the lepers are isolated. If leprosy, why not syphilis and gonorrhœa? Further, the Contagious Diseases (Animals) Act, 1878, S. 31, enacts that any person knowing of the existence of any animal suffering from sheep-pox, foot-and-mouth disease, pleuro-pneumonia or cattle plague, must forthwith notify the police of the fact—a fine of £20 being provided against failure to notify. If for sheep-pox in animals, why not for venereal diseases in human beings? Section 31 of the Act provides as follows:—“Every person having in his possession, or under his charge, an animal affected with disease shall, as far as practicable, keep that animal separate from animals not so affected.” As regards penalties for punishment of those who infect others with venereal diseases, we can take as a precedent our Public Health Act, 1875, where, by S. 126, it is provided that if any person suffering from an infectious disease wilfully exposes himself or herself, he or she may be fined £5. I would suggest that the fine for infecting be £20, or imprisonment in a venereal hospital until cured.

The French Code enacts as follows:—“The physician who knowingly leaves a nurse in ignorance of the dangers to which she exposes herself in nursing an infant suffering

from congenital syphilis may be declared responsible for the prejudice caused by his reticence."

The notification of venereal diseases has also been provided for in Denmark, Finland, Russia, and the Cantons of Tessin and Schaffhausen. I have collected some of the Acts of these countries and obtained information from the various British Embassies and Consulates.

The law of the *Canton of Schaffhausen* is—

"Clause 185.—Prostitution in cases where venereal diseases exist. Any person who is knowingly suffering from venereal disease and who has sexual connection, shall be sentenced to imprisonment in the first degree for a period not exceeding three months."

As regards the *Canton of Tessin*, the law is—

"Prostitutes are punishable with arrest of from three to five days. If prostitutes who are afflicted with venereal disease continue to act as such when suffering from venereal disease, they are punishable with seven days' imprisonment and a fine."

As regards *Denmark*, the following are Paragraphs 1 and 2 of the Law for the Prevention of Venereal Diseases, April 10th, 1874:—

"Par. 1.—Persons suffering from a venereal disease are entitled to demand treatment at the public cost, without consideration as to their ability to pay, and are also compelled to submit to treatment unless they are able to certify that they are privately undergoing proper medical treatment.

"If the circumstances of the infected persons be such as would not safely prevent the spread of the disease without their removal, or if they do not conform to the regulations for the prevention of infection, they shall be removed to the hospital. Matters relating to this shall in case of need be decided by the Sheriff (in Copenhagen by the Chief of the Police), and the compliance with the decision can be enforced by fines dictated by the aforesaid authorities.

"Those who are in receipt of parish relief and found to be suffering from a venereal disease, shall be placed in a hospital for treatment. If after a cure has been effected

there is special reason to fear a recurrence of the disease in an infectious form, the medical practitioner who has had the sufferer in hand may order the patient to appear before him at stipulated times, or to produce an authorized physician's certificate of non-recurrence of the disease. Compliance with the order to appear before the physician can be enforced by fines dictated by the aforesaid authorities.

“Par. 2.—A child being infected by a venereal disease shall not be suckled by any other woman than its own mother. Nor shall any wet-nurse who knows or suspects that she suffers from venereal disease, suckle another woman's child. Offenders against this shall suffer the punishment put down for the offence stated in Section 181 of the Penal Code; as also shall the guilty party, if the disease spread, not only be compelled to refund the cost of the cure of the infected party, but also pay damages for the suffering and losses caused by the disease.

“Compensation shall also be paid by the party who places a child out for nursing, knowing or suspecting that the child suffers from a venereal disease, or who places out for suckling a child suspected as suffering from the disease, without notifying the foster-parents, or the wet-nurse, before handing it over, that it has or is suspected of having the disease. This enactment also applies to the public authorities who place children out for nursing or suckling.

“A child may be suspected of the aforesaid disease even if there are no visible signs, when the mother is infected, or has previously suffered from venereal disease in any of its constitutional forms, and three months have not elapsed since the birth of the child.”

The paragraph of the Penal Code above referred to is as follows:—“181 of the Penal Code of Denmark, February 10th, 1866. Punishment by imprisonment, or under serious circumstances. Industrial Home confinement shall be inflicted on any person who has sexual intercourse, knowing or suspecting that he or she is infected with a venereal disease.”

Norway.—Par. 155 and 358 of the Civil Penal Code of Norway, 22nd May 1902, put into operation January 1904:—

“Par. 155.—Any person who knowingly, or suspecting that he suffers from an infectious venereal disease, infects or exposes to infection any person through sexual connection, shall be punished by imprisonment for a term not exceeding three years.

“The same punishment shall be inflicted on any person who, as an accessory to any act referred to above, knows or suspects that the party committing the offence suffers from an infectious venereal disease, infects or exposes any other person to infection.

“If the person infected or exposed to infection be the husband or wife of the guilty party, a public prosecution may be instituted only at the request of the injured person.

“Par. 358.—A fine, or imprisonment for a period not exceeding six months, shall be inflicted on any person, or any accessory who, neglecting to draw attention to the danger of infection—

“(1) Places a child whom he knows or suspects to be suffering from infectious syphilitic disease in custody of a person, or encourages a person to nurse such a child.

“(2) With knowledge or suspicion that he or she suffers from an infectious syphilitic disease, enters into domestic service, or remains in such service, or receives a strange child to nurse.

“The same punishment shall be inflicted on any person, or accessory, who engages, or keeps to nurse a child, any person whom he knows or suspects to be suffering from infectious syphilitic disease.”

Norway has had a Notification of Infectious Diseases Act since May 16th, 1860, that of England dating from 1898 only. In Norway, syphilis and gonorrhœa are notifiable diseases. The following is the law relating thereto:—

“Par. 14.—When a householder observes that a disease is spreading within his household circle, and that the disease appears to be of an evil nature, he shall notify the same to the Chairman of the Health Committee, or to any of its members, or to any officer attached to the Police or Poor Law authorities, by whom notification shall be given to the Chairman of the Health Committee or (if too much time would be lost thereby) to the nearest medical practitioner. The doctor who receives the notification shall

investigate the case as soon as possible, give the necessary preliminary instructions, and if he is not the Chairman of the Health Committee at the place, he shall give a report about the case to the Chairman. If the medical officer of the district is not the Chairman of the Committee concerned, he shall receive a report of the illness from the Chairman about it what course has been adopted."

The following statistics show the number of cases of syphilis, gonorrhœa, and venereal sores in Norway during 1902 :—

Cases treated in hospitals: syphilis—primary 29, secondary 426, hereditary 25, not stated 2; total syphilis, 482; gonorrhœa, 315; total in hospitals, 797. Cases treated outside hospitals: syphilis—primary 133, secondary 1059; hereditary 70, venereal sores 552; gonorrhœa, 4,836; total outside hospitals, 6,650. Grand total in and outside hospitals, 7,447.

A reference to Chapter XIX. shows that not a few countries take drastic action regarding venereal diseases. Thus, the Argentine Republic and Austria forbid the marriage of persons suffering from contagious diseases. Michigan enacts that any person who marries when suffering from venereal disease is guilty of felony, and can be fined 500 dollars or imprisoned for five years. In England, unfortunately, the marriage of venereals can take place and the usual procedure of "locking the stable door after the steed has been stolen" followed—*i.e.*, the wife can contract the disease, and probably the child also, and then sue for divorce. No doubt men about to marry think that they are quite cured of all venereal taint; but if they would recollect that if it is the "almost cured" person, or the person "with only a gleet," who causes the most damage to innocent persons, he or she would be more careful to be thoroughly examined before marriage. Morrow records a case of gonorrhœa which remained infective for six years. Jullien says that generally six months is required to successfully cure gonorrhœa, while three per cent. are absolutely incurable. A chronic gonorrhœa in a female becomes very infective and more virulent after the menstrual period, during pregnancy, and immediately after confinement.

There is nothing, as a rule, in medical etiquette which would prevent a physician from notifying by law venereal diseases. The "Oath of Hippocrates" contains the following promise to be made by the medical graduates:— "Whatever in connection with my professional practice, or not in connection with it, I see or hear in the life of men which ought not to be spoken of abroad, I will not divulge." By the Michigan Marriage Act it is enacted— "And provided further that in all cases arising under this Act any physician who has attended or prescribed for any husband or wife for either of the diseases mentioned, shall be compelled to testify to the facts found by him from such attendance." This refers to evidence before Courts of Law. The Civil Court of Procedure of New York enacts— "A person duly qualified to practise physic or surgery shall not be allowed to disclose any information acquired in attending a patient in a professional capacity, and which was necessary to enable him to act in that capacity." Article 378 of the French Penal Code enacts as follows:— "Physicians, surgeons, and other officers of health, also pharmacists, midwives, and all other persons, the depositaries by their state or profession of secrets which have been confided to them, who—outside of cases where the law obliges them to be disclosed—shall reveal those secrets, shall be punished with an imprisonment of from one to six months and a fine of from one to 500 francs."

In 1896 the Royal College of Physicians, Lond., obtained the opinion of Sir Edward Clarke and Mr. Horace Avory with regard to reporting cases of criminal abortion to the police. It is as follows:— "We are of opinion that it is the duty of a medical practitioner who knows or believes that he is in attendance in a case where criminal abortion has been practised to attend his patient to the best of his skill, and that he does not thereby render himself liable as an accessory after the fact, so long as he does nothing to assist the patient in escaping from or defeating justice. (See 1 Hale, 332.) We do not think that the medical practitioner is liable to indictment for misprision of felony (an offence which is nearly obsolete) merely because he does not give information in a case where he suspects that criminal abortion has been practised. In the case

suggested, where the name of the person is given who is going to commit such an offence, we think it the duty of the medical practitioner at once to warn such person that such a statement has been made."

In the trial *Kitson v. Playfair*, Mr. Justice Hawkins said—"It was also said by the medical witnesses that if in the course of professional practice they came across a case which indicated either that a crime had been committed, or was about to be committed, that under these circumstances they were bound to divulge it. To whom? To the Public Prosecutor? If a poor wretched woman committed an offence for the purpose of getting rid of that with which she was pregnant and saving her character, her reputation, and it might be her very means of livelihood, and if a doctor was called in to assist her—not in procuring abortion, for that in itself was a crime—but called in for the purpose of attending her and giving medical advice how she might be cured, so as to go forth about her business, he (the learned judge) doubted very much whether he would be justified in going forth and saying to the Public Prosecutor, 'I have been attending a poor young woman who has been trying to procure abortion with the assistance of her sister. She is now pretty well, and is getting better, and in the course of a few days she will be out again; but I think I ought to put you on to the woman.' To his (the learned judge's) mind, a thing like that would be monstrous cruelty. He did not know what the jury's views would be: he spoke only of his own. Therefore, when it was said that there was a general rule existing in the medical profession that whenever they saw in the course of their medical attendance that a crime had been committed, or was about to be committed, they were in all cases to go off to the Public Prosecutor, he (the learned judge) was bound to say that it was not a rule which met his approbation, and he hoped it would not meet with the approbation of any one else."

The following important letter was issued by the London and Counties Medical Society, after a trial in which a medical practitioner had to pay £200 damages for divulging certain information:—"A doctor was called in to a

patient's house, and he was asked by his employer to see and prescribe for her maid-servant, and to report to the employer upon the girl's state of health. In consequence of the doctor's report, the servant was dismissed. She commenced an action for slander against the doctor, who, finally, upon the advice of the council of the society, settled the matter by paying her a solatium, the costs of the case being borne by the society. The solicitors to the council advised that a medical practitioner paid by his employer to attend upon the servant of the employer (the servant not objecting to being attended by the doctor) might divulge to his employer the result of his attendance, that being a privileged communication; but if the report is made in the presence of, or to, any other person than the employer, as happened in the above instance, the report is not privileged, and the matter may become actionable. The council expressed a distinct opinion that a doctor consulted by an employer in reference to the health of a servant should obtain the written consent of the servant, before describing or divulging the result of his examination to the employer, in such cases where the servant might be likely to object to his doing so."

Suggestions.—1. That any person who advises any male or female to have extra-marital sexual intercourse be punished.

2. That if any person be advised by any other person to have extra-marital sexual intercourse, and if the person thereby advised contracts any venereal disease, the adviser shall be made to pay damages not exceeding £500.

3. That compulsory notification of all infectious venereal diseases be adopted, and that the medical practitioner send forthwith the notification, marked "confidential," to the Local Government Board in each of the three divisions of the United Kingdom, and that a fee of two shillings and sixpence be paid by the Board for each notification.

4. That hospitals be established at the cost of the local authority.

5. That all venereal patients who cannot pay for proper treatment and medicines be treated without any charge at such hospitals.

6. That it be illegal for any person suffering from in-

fectious venereal disease to become engaged to marry, or to marry.

7. That if any person suffering from infectious venereal disease infect any other person, such former person shall be fined or imprisoned.

8. That statistics be drawn up by the Local Government Boards showing the evil results of illicit sexual intercourse and of venereal diseases, and that such statements be given by the Boards for distribution by employers of labour.

9. That it be illegal for any man or woman to have extra-marital intercourse with any male or female under the age of thirty years.

10. That it be illegal for any medical practitioner to employ as a wet-nurse any woman who is free from venereal disease to suckle, or to nurse, a syphilitic infant without first informing such nurse of the dangers of suckling such infant.

11. No person shall be compelled to attend for treatment at a venereal hospital if such person can show that he or she is being privately treated by a medical practitioner. The medical practitioner shall have power to compel such patient to remain under his care until cured, provided that such patient shall have the right to be excused from this treatment, if he can obtain a written statement from two other eminent practitioners that he is completely cured and is unable to infect any person. If he fails to attend, he shall be sent to the free hospital.

12. No medical practitioner shall suffer any penalty for notifying the occurrence of any infectious venereal disease to the authority, provided that any practitioner guilty of breach of confidence in letting it be known that any person is under his treatment for any infectious venereal disease, shall be liable to a fine of £100, with or without imprisonment for one year. No action shall be brought against any practitioner who in a court of law gives evidence regarding the occurrence of infectious venereal disease in the party or parties before the court.

13. That the registration of prostitutes has not been productive of the good results expected by such registration.

CHAPTER XVIII.

SOME CAUSES OF NATIONAL DETERIORATION AND DEGENERACY.

“The maximum of Life can only be reached by the maximum of Virtue.”—RUSKIN.

SEXUAL EXCESS.—When speaking of the causes of mental degeneracy, one is likely to be scoffed at and to be pronounced “old-fashioned” if he call attention to departures from the moral law and the clean life. The more fashionable jargon of to-day talks of “the germ plasm,” “the subdivision of the nucleus,” “the chromostomes,” “the polarity of the organic units,” “the effects of amphimixis on ontogeny,” and so on, and so on! It requires the Polonius in *Hamlet* to murmur after such high-sounding but hollow expressions—“That’s good: mobbed queen is good”; or his reply—“By the mass, and ‘tis like a camel indeed”; and more appropriately still—“Very like a whale!” I think Kipling uses the expression “Bally rot.”

It is strange that the study of degeneracy has not commenced at “the beginnings”—the real “cradle of the race”; for we find little in either medical or non-medical works which refers to sexual hygiene. Yet if we refer to the earliest sociologists we find that they considered the subject of primary importance. The Levitican laws emphasize its value by laying it down that each woman during her sexual life is “unclean” for fourteen out of every twenty-eight days: thus showing that she must have sexual rest for at least one-half of her active life, or six months out of every year. This decree is amplified in the Mishna and Talmud. The modern man sneers at this, but only because he prefers to treat woman from a sexual-pleasure, or sexual-water-closet point of view, instead of from the higher, the procreative. The Jewish sociologists contended that husband and wife did not live for themselves, but that theirs was the duty to the nation in the matter of begetting healthy children for the nation or the state.

This old sociologist also laid it down (Leviticus xii. 2) that a woman was to be held "unclean" for seven days and thirty-three days after her confinement of a male child, and fourteen days and sixty-six days after her confinement of a female child. I am told that this law is strictly adhered to by the Jewish people in relation to their wives, and that so long as they are "unclean" there is no sexual intercourse.

Yet, although every physician knows that it is most detrimental to the woman if she have intercourse during her period, or if she then become pregnant, nothing is said. And although the physician not infrequently finds that the husband resumes sexual relations much too soon after his wife's confinements, thereby causing her to have fever, to have her milk made unwholesome for the child, and to have her lochia disturbed, nothing is said. There is "the conspiracy of silence." Every physician with practical knowledge recognizes that this too-soon return to sexual intercourse greatly upsets the mother's milk, and to such an extent as to disorganize the child's digestive organs, or to upset its nervous system to such an extent as to cause the infant to have convulsions, these causing mental defect. Some mothers, knowing of these ill-effects, draw off the milk after intercourse, or after fright or shock, and throw it away. A too-early return to sexual intercourse leads to the mother again becoming pregnant a few weeks or months after her labour—before she has recovered her strength to such an extent as to nourish another healthy child. Thus, sometimes among the wage-earning classes one comes across those lamentable cases—all spelling idiocy, or feeble-minded children—where the poor woman has to nourish *three* persons, and too often on non-nourishing food—the child at her breasts, the child in her womb, and her own body. It is such cases as these that makes one feel that more real progress would be made if we used the words "environment" or "heredity" as seldom as possible.

Another sociologist, Zoroaster (the Christ of the Parsees), some 3,500 years ago laid it down that there were five sins which a man should not commit:

"It is the fourth of these sins that a man commits

when a man has intercourse with a woman who has an issue of blood, either out of her ordinary course or at the usual period, and that it is a sin that makes him a Pesho-tanu.

"It is the fifth of these sins that a man commits when a man has intercourse with a woman quick with child, whether the milk has already come to her breasts or has not yet come. If mischief follows therefrom and she die, this is a sin that makes the man a Pesho-tanu.

"Whosoever shall lie in sexual intercourse with a woman who has an issue of blood, either out of the ordinary course or at the usual period, does no better deed than if he should burn the corpse of his own son, born of his own body and dead of Naega, and drop its fat into the fire."

Zoroaster preached that every crime made the offender liable to suffer two punishments—one in this world and one in the next. The term "Pesho-tanu" means a criminal, and one who pays with his own body. The punishment, "Peshotanu," is a number of strokes with a whip, two hundred in number.

Sociologists cannot be too grateful to Max Müller for his translation of "The Sacred Books of the East" series. The above laws are taken from the Vendidad, Fargard XV.

As regards Mohammed, the Koran lays it down as follows:—"They will ask thee also concerning the courses of women. Answer, They are a pollution: therefore separate yourself from women in their courses and go not near them until they be cleansed." A traveller in the East tells me that such law is very strongly enforced, and that the woman who wishes to let her husband know that she is unclean places her shoes outside her room against the wall with the toe part looking upwards, while when she is not unclean the toes of the shoes rest on the ground. Perhaps the idea in some parts of England that a child with a "port-wine stain" upon it has been begotten during the period points the moral of the Jewish, Parsee, and Mohammedan laws. The Koran also forbids sexual intercourse during the pilgrimage to Mecca, and during the month of fasting (Ramadan).

These ancient laws have appeared in the English law

and canons. The canon law makes it a sin to have sexual intercourse during fasts, during Lent, after the Sacrament, or in consecrated places. Wheatly (*On Common Prayer*, Sec. 1) writes against sexual intercourse during Lent. In pre-Reformation times it was laid down that the newly-married should abstain from intercourse for two or three days. I have heard it stated that in early Jewish times the newly-married couple were separated for nine days after being together for one day after the marriage. I have elsewhere referred to the law in France, where those who married at the ages of fourteen and twelve were separated until they had arrived at maturity. Lately, in America, divorces have been granted, under the term "cruelty," when the husband has injured his wife's health by undue sexual intercourse.

I think the following statistics, taken along with those mentioned on page 17, show that a woman's system is quite different from that of a man's, and that as she suffers so much she should be given all the more care. These show that the yearly average number of women admitted into the asylums of England and Wales amounted to no less than 1,756, and that their insanity was due to the following causes :—

Pregnancy, 118; parturition, 636; suckling, 31; change of life, 642; puberty, 148; uterine and ovarian diseases, 46. If we add to these the number who are *ill* physically from these causes and the number who *die*, we can readily see their heavy mental and physical sick rate and mortality.

There is no doubt, judging from the above and to-day's knowledge, that sexual intercourse with the pregnant woman injures her health and that of the infant in the womb, and may cause idiocy. It is against Nature. What would be thought of the farmer who would begin again to sow seed on a field in which the grain has germinated and is growing; or to re-cover a pregnant mare? Why not apply this to woman? The sole purpose of sexual intercourse is the begetting of offspring, while the elevating, or rather degrading, of the sexual act to one of mere pleasure is of very secondary consideration; a modern perpetuation of the ancient worship of

Phallus and Priapus, and mostly met with in degenerates in its greatest extent. It is now known that the sexual act in man is not even necessary, as the fertilizing agent will act if conveyed by mechanical means into the vagina. Among plants there is no sexual intercourse between male and female flowers, the wind, movements, or insects being the conveyers of the seed. Yet plants and trees are healthy and bring forth healthy successors. Among many fish there is no sexual union, the female laying her eggs in the spawning bed, while the male deposits his seed upon the eggs afterwards.

The alleged remark of St. Paul that "It is better to marry than burn" has been productive of vast evil, for it has introduced the question of using the woman's body for medicinal or therapeutic purposes, a form of advice employed by former doctors, who recommended their young patients suffering from gleet, spermatorrhœa, and night emissions to indulge in sexual union—and with degrading results; it being held in some parts of England that if a man suffering from venereal disease has intercourse with a pure woman he will get rid of his disease by giving it to her. It is most unfortunate, also, that in the Prayer Book of the Church of England one of the reasons for marriage is for the benefit of such persons "as have not the gift of continency." Here Phallus is worshipped in churches, and the clergy publicly insult every honest woman in a sacred edifice.

The yearly average number of persons admitted into the asylums of England and Ireland, where "sexual excess" was the cause of insanity, amounts to about 141.

It may help the *honest* inquirer to recollect that no pregnant animal will submit to sexual intercourse; in fact, the pregnant animal will adopt every effort to save herself. Even the hatching hen will refuse the male bird. It is a very interesting fact also—but very humiliating to man—that few male animals will persist in an attempt to have intercourse when it sees that the female is pregnant. Woman, although she has the *fastidii virum* (the disgust for sexual man) when pregnant, has been taught by man to consider whether it is better for her to submit than for

the "brute" to go elsewhere. During suckling, also, the female will not submit to intercourse. Here, again, woman is the only animal called upon to work during pregnancy, or suckling. One would like to know what householder would accept the milk from cows if worked. He would denounce it as infamous, while, like an all-round hypocrite, he would allow the woman to work in the mill or factory until the pains of labour allowed her no longer to work ; and would practically encourage her to resume work in the factory within thirty days after the birth of her child. It is these unctuous hypocrites who say "anything is good enough for pregnant women and mothers"—the backbone of the State—and excrete pious ejaculations regarding "National deterioration."

It is a well-known fact among stock-breeders that sexual intercourse with pregnant animals causes abortion. Flandrin states that pregnant cows, mares, and sheep miscarry in about twenty-four to thirty-six hours after sexual union. Whitehead was of the same opinion. Depaul considered that two-thirds of the spontaneous causes of abortion in women are due to sexual intercourse, while Miguel thinks that nine out of every ten abortions are due to sexual intercourse (see author's *Causes and Treatment of Abortion*). It is somewhat worthy of note that a great many confinements come on in the early hours of the morning—due, I fear, to intercourse rupturing the membranes, and thus, sometimes, causing the premature birth of the child and with consequent danger to its health.

In discussing the causes of mental weakness, it is important to note that it is the *first-born* child which frequently suffers. I have elsewhere quoted the statistics of the Irish Census Return upon this point. Down places the percentage of first-born defectives at 24 per cent., Shuttleworth at 20.67 per cent., and Grabham at 23 per cent. I would suggest that the chief reasons for this suffering of the first-born are excitement in the woman—the excitement of the engagement, of the preparation for the ceremony of marriage, the honeymoon, sexual shock, sexual gluttony, and the late hours kept after returning home. Taking all these facts into consideration, the

wonder is that there are not more first-born children made idiots or imbeciles. The man or woman who begets or conceives during such excitements must not complain if they have to pay for the up-keep of a child in a home for incurables.

The above conclusion is borne out by the statement of Beach, Shuttleworth, and Barr, who give a careful analysis of 5,430 children when inquiring into the causes of idiocy and feeble-mindedness in children. These patient inquirers divided the causes into three classes—first, causes acting during pregnancy; second, causes acting during birth; and third, causes acting after birth. Their results prove that the period in which the child lives in the womb is its most momentous and susceptible time of life. Thus, the Elwyn Table (Barr's) shows that causes acting *during* pregnancy accounted for 64.85 per cent. of feeble-minded children, 32.23 to causes during birth, and only 2.92 due to causes after birth. We all know how terribly impressionable a pregnant woman is to all influences, although, as no nervous connection has yet been found connecting the woman with her child in the womb, we cannot explain this influence.

Moreover, experiments upon animals show that the effects of feeding the mother during pregnancy are very marked. Paton experimented upon some pregnant guinea-pigs, some being fed upon a low diet and others upon generous food. The experiments showed that the size of the offspring depends very greatly upon the diet and the nutrition of the mother during pregnancy. It has also been found that it is more important to give a generous diet during the first half of pregnancy than during the latter half. This is but another proof of the fact that *the foundations* are the most important part of any system.

The above facts show that sociologists have not finished their work by declaring that a man "must not marry his grandmother," or in drawing up a table of "consanguinities and affinities," but that definite rules relating to sexual life should be promulgated.

Suggestions.—I would suggest the following:—

That sexual intercourse is not necessary for good health of man or woman.

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That sexual intercourse has for its sole purpose the begetting of healthy offspring.

That no sexual intercourse should take place during the menstrual period and for seven days afterwards.

That no sexual intercourse should take place during pregnancy or during suckling.

CHAPTER XIX.

HOW SOME COUNTRIES FORBID THE MARRIAGE OF DETERIORANTS AND DEGENERATES.

As this is a most important consideration, I shall present the laws relating to the above subject as fully as possible. Here I would take the opportunity of returning my best thanks to the Secretaries of the different American States who have so kindly sent me copies of many of the following Acts:—

Servia.—In Servia idiots, maniacs, complete cripples, deaf and dumb, physically or mentally defective, those too poor to maintain a family, those very ill or who suffer from infectious or hereditary complaints, and those who suffer from venereal diseases (unless a medical certificate is presented showing that the disease is cured), are not permitted to marry.

Argentine Republic.—The Marriage Act of December 1st, 1889, enacts that insane persons shall not marry; nor a man who has caused the death of the former husband or wife of the other. No deaf and dumb male or female who cannot write, or who is under twenty-two years of age, can be joined in marriage without the consent of the father, mother, guardian, or judicial court. No person suffering from contagious disease can be joined in marriage to a minor without the consent of father, mother, guardian, or judge; or if he be immoral, or of bad character, or if he has been imprisoned for more than a year, or if he has no means to support the wife, or if he has not the ability to make the means of support. The Argentine Act defines a lunatic as—“Insane persons are those in a habitual state of mania, lunacy, or imbecility, though they may have lucid intervals and the mania be only partial.”

Austria.—Articles 52 and 53 of the Civil Code enacts that the parents, etc., may refuse consent to the proposed marriage for—want of adequate*means, bad moral char-

acter, contagious diseases and infirmities. Also madness, idiocy, and mental defect are a bar to marriage. Disobedience is punished by nullity of marriage.

Italy.—A person of unsound mind cannot be married, and a marriage must be postponed until absolute proof of recovery has been given.

England, Scotland, and Ireland.—In these countries, as elsewhere stated, the strictly lawyer view is taken and little or no attention is given to marriage from the physical or mental health standpoints. The lawyers practically say—"Marry if you wish, and if you find each other mentally or physically unsound, either put up with it or try to have the marriage made void or annulled."

United States, America.—It is to these States we must look for guidance if we wish to follow the honest attempts which have been made to lessen the chances of children being degenerates. Too much praise cannot be given to those who have tackled a subject which the public in England have persistently refused to deal with—rather preferring, in fact, to let things go as they please; to build more asylums, and to pay increased rates.

Some of the local States have made efforts to frame their marriage laws upon common-sense and physiology. In nearly all of the local States their law enacts that a marriage solemnized *outside* a State between parties domiciled in the State is valid, although performed outside the State of domicile. These Acts are important in so far as they go, but they are of educational value only. They are useless in controlling degenerates, as it is illegal to punish non-responsible persons for their actions. For so far, I have been unable to find out any prosecutions which have taken place under these Acts.

Michigan.—In so far as I can find, this State has been the first to deal with the subject. Its Act is dated 1867.

Section 6 is as follows:—"No insane person, idiot, or person who has been afflicted with syphilis or gonorrhœa, and has not been cured of the same, shall be capable of contracting marriage. . . . Any person who has been afflicted with syphilis or gonorrhœa and has not been cured of the same, who shall marry, shall be deemed guilty of felony; and upon conviction thereof in any court

of competent jurisdiction, shall be punished by a fine of not less than four hundred dollars or more than one thousand dollars, or by imprisonment in the State's prison at Jackson not more than four years; or by both such fine and imprisonment in the discretion of the Court. . . . And provided further, that in all cases arising under this Act any physician who has attended or prescribed for any husband or wife for either of the diseases above mentioned shall be compelled to testify to the facts found by him for such attendance."

This Act of 1905, which was introduced on March 8th, 1905, goes much further than the above. It enacts as follows:—

"Section 6.—No insane person, idiot, or person who has been afflicted with syphilis or gonorrhœa, and has not been cured of the same, shall be capable of contracting marriage. Any person who has been afflicted with syphilis or gonorrhœa, and has not been cured of the same, who shall marry, shall be deemed guilty of a felony; and upon conviction thereof in any Court of competent jurisdiction shall be punished by a fine of not less than 500 dollars, nor more than 1000 dollars; or by imprisonment in the State prison at Jackson not more than four years; or by both such fine and imprisonment in the discretion of the Court. . . . No person who has been confined in any public institution or asylum as an epileptic, feeble-minded, or insane patient, shall be capable of contracting marriage without or before the issuance of the County Clerk of the licence to marry, filing in the office of the said County Clerk a verified certificate from two regularly licensed physicians of the State that such person has been completely cured of such insanity, epilepsy, imbecility, or feeble-mindedness, and that there is no probability that such person will transmit any of such defects or disabilities to the issue of such marriage. Any person of sound mind who shall inter-marry with such insane person or idiot, or person who has been so confined as an epileptic, feeble-minded, imbecile, or insane person, in any public institution or asylum, except upon the filing of certificate as herein provided, with knowledge of the disability of such person, or who shall advise, aid, abet, cause, pro-

cure, or assist in procuring any such marriage contrary to the provisions of this section, shall be deemed guilty of a felony; and on conviction thereof in any Court of competent jurisdiction, shall be punished by a fine of not more than 1000 dollars, or by imprisonment in the State prison at Jackson for not less than one year or more than four years; or by both such fine and imprisonment in the discretion of the Court."

The following is the affidavit made by applicants for permission to marry:—

h self and , an applicant for a licence for marriage between h self and , being duly sworn, deposes and says that is acquainted with the laws of Michigan relative to marriage, as printed upon the back of this blank; that there is no legal impediment to the marriage of h self and the other person named; and that to the best of h knowledge and belief the following statements are true.

Name, age, etc., of male	Do. of female
Sworn and subscribed to before me, a	in and for
County Michigan, this day of	190

Name of Clergyman or Magistrate
Residence

On the back of this affidavit is a synopsis of the above Marriage Act, entitled, "Who may and who may not marry." After this form has been duly filled in, a marriage licence is issued to any person authorized to join the man and woman in marriage. This licence has also a synopsis of the above Act printed on the back of it. The marriage may be solemnized by a magistrate or judge of private or municipal Court, or by any Christian minister; all such having to keep proper records. *Both* parties to the intending marriage must appear before the clerk who issues the permit to marry. It will be noted that the Act refers to syphilitic and gonorrhœa patients, and if any wish to see the great advantage to the public health of such a proviso, I would refer them to Chapter XVII. It is also a strong point that the Act punishes those *sane* persons who inter-marry with the insane, so protecting children and preventing the marriage of insane persons for financial gain. I understand that Dr. Cressy L. Wilbur, one who has always had the public health foremost in his mind,

has worked hard to secure the above Act. I am obliged to Mr. G. Prescott, Secretary of State, for a copy of the Act, etc. The Act refers only to those degenerates who have been confined in institutions. It should be extended to all degenerates, and this omission is a grave defect in this Act. Of the medical certificate two things are required—first, that the degenerate has been “completely cured”; and second, that “there is no probability that such person will transmit any such defects or disabilities to the issue of such marriage.”

Delaware.—This Act was passed in 1893, and provides—“If any pauper supported in the almshouse shall marry, he shall be dismissed. If the overseer consent to such marriage, he shall be removed. If any minister of the gospel shall knowingly solemnize such marriage, he shall be guilty of a misdemeanour, and shall be fined 50 dollars.”

This is a good Act in so far as it goes. If it were in force in England, we should hear much less of the “unemployed” chronic cry, and even less if we increased the age of marriage from fourteen and twelve years to twenty-four for the male and twenty-one for the female.

Connecticut State, July 4th, 1895.—“No man and woman, either of whom is epileptic, or imbecile, or feeble-minded, shall inter-marry or live together as husband and wife, when the woman is under forty-five years of age.”

“Any person violating, or attempting to violate, any of the provisions of the section shall be imprisoned in the State prison not less than three years.”

“Every man who shall carnally know any female under the age of forty-five years who is epileptic, imbecile, or feeble-minded, or pauper, shall be imprisoned in the State prison for not less than three years.”

“Every man who is epileptic who shall carnally know any female under forty-five years, and every female under the age of forty-five years who shall consent to be carnally known by any man who is epileptic, imbecile, or feeble-minded, shall be imprisoned in the State prison for not less than three years.”

This Act refers to *all* degenerates. It is a mistake, I think, to limit the age of females, as how can these people

carry about a certificate of their birth with them? The making it illegal for any man to carnally know a "pauper" or idiot goes to meet our difficulty in dealing with imbecile prostitutes and such large class. The Act also makes it illegal for the epileptic (sane) male to have sexual intercourse with any woman under forty-five years old, and also it makes it illegal for any woman to have sexual intercourse with any male degenerate. This is a most important feature. Our English law makes it an offence if a man has unlawful sexual intercourse with a (female) idiot or imbecile with or without her consent (48 and 49 Vict. c. 69). It does not make it illegal to have intercourse with an idiot if she be *married* to the man. Further, it does not seem to me to apply to ordinary epileptics, lunatics, and other degenerates. Also—and our law is very lax in this—that it does not make it an offence if the *sane woman* has unlawful sexual intercourse with the idiot, etc., *male*. In all our Acts relating to these questions we appear to have ignored the powers of the female to be the active party. It is the same with our Criminal Law Amendment Act, for here no provision is made to punish the woman who has unlawful sexual intercourse with boys under thirteen and sixteen. It cannot be too strongly driven home that just as the elderly male sexual pervert seeks the society of girls under sixteen, so what I may term "the female *roué*," a not unknown person, seeks out the young boys and often ruins them for life.

This Act also goes further than other Acts because it refers to sexual intercourse with degenerates, even if both parties be unmarried. In this respect it is in advance. I would here suggest that our Criminal Law Amendment Act should be amended so as to protect boys and young men as well as girls and young women.

Minnesota.—

CHAPTER 234—S. F. NO. 185.

An Act regulating marriage and prohibiting marriage by or with persons afflicted with imbecility, feeble-mindedness, epilepsy, or insanity, and prescribing penalties for the punishment of persons violating the provisions of this Act.

Be it enacted by the Legislature of the State of Minnesota:—

Section 1.—No woman under the age of forty-five (45) years or man of any age, except he marry a woman over the age of forty-five (45) years, either of whom is epileptic, imbecile, feeble-minded, or afflicted with insanity, shall hereafter inter-marry or marry any other person within this State. It is also hereby made unlawful for any person to marry any such feeble-minded, imbecile, or epileptic person, or any one afflicted with insanity.

Section 2.—No officer authorized by law to issue marriage licences in this State shall hereafter issue such a licence to any persons either of whom is afflicted with any of the diseases mentioned in Section 1 of this Act, knowing them to be so afflicted, unless the female party to such marriage is over the age of forty-five years.

Section 3.—No clergyman or officer authorized by law to solemnize marriages within this State, shall hereafter perform a marriage ceremony, uniting persons in matrimony, either of whom is afflicted with epilepsy, imbecility, feeble-mindedness, or insanity, knowing them to be so afflicted, unless the female party to such marriage is over the age of forty-five years.

Section 4.—Any person violating any of the provisions of this Act shall upon conviction thereof be punished by a fine of not more than one thousand dollars (\$1000), or by imprisonment in the State's prison for not more than three (3) years, or by both such fine and imprisonment.

Section 5.—This Act shall take effect and be in force from and after its passage.

Approved April 11th, 1901.

The following is the form of permit to marry:—

No. 747. Application for marriage licence. Class 4.

State of Minnesota } S.S.
County of _____

I _____, being duly sworn on oath, represent and state—That I reside in the County of _____, State of _____, and that I desire to procure a licence to be joined in marriage unto _____. That I am of the full age of twenty-one (21) years, that the said lady is of the full age of eighteen (18) years, and is a resident of the County of _____, State of Minnesota. That I have no wife living, and that the said lady has no husband living. That we are no nearer kin than first cousins. That neither I nor the said lady have been divorced by any decree in any Court made and entered within six months prior to the date of application. That I am not, neither is the said lady, epileptic, imbecile,

feeble-minded, or afflicted with insanity , and that there is no legal impediment to the said contemplated marriage.
Subscribed and sworn to before me this day of
A.D. 190 .

Clerk to the District Court.

If the lady is forty-five years old, the fact may be so stated in the blank space after the word "insanity": when so stated the words, "neither is said," may be erased.

MARRIAGE LICENCE AND CERTIFICATE.

State of Minnesota, District Court for the County of Ramsey.
To any person lawfully authorized to solemnize marriages within the said State.

Know ye, that Licence is hereby granted to join together as husband and wife , of the County of , and State of , and , of the County of Ramsey, and State of Minnesota, being satisfied by oath of said , and that there is no lawful impediment thereto.

Therefore this shall be your sufficient authority for solemnizing the marriage of said parties, and making return thereof, as provided by law.

In testimony whereof I have hereunto set my hand and affixed the seal of the District Court at St. Paul, this day of
190 .

Clerk.

By , Deputy Clerk.

New Jersey, March 28th, 1904.—

CHAPTER 137.

A Supplement to the Act entitled "An Act for the punishment of crimes" [Revision of 1898], approved June fourteenth, one thousand eight hundred and ninety-eight.

Be it enacted by the Senate and General Assembly of the State of New Jersey:

1. It shall be unlawful hereafter for any person who *has been confined in any public asylum or institution* as an epileptic, or insane, or feeble-minded patient, to *intermarry* in this State, without a certificate from two regularly licensed physicians of this State that such person has been *completely cured* of such insanity, epilepsy, or feeble mind, and that there is no probability that such person will transmit any of said defects or disabilities to the issue of such marriage; *any person of sound mind who shall intermarry* with any such epileptic, insane, or feeble-minded person, with knowledge of his or her disability, or *who shall advise, aid, abet, cause or assist*

in procuring any marriage contrary to the provisions of this Act shall be guilty of a misdemeanour.

2. This Act shall take effect immediately.

This Act, like the Michigan law, refers to any person who has been confined in any public institution as epileptic, insane, or feeble-minded who intermarries without a certificate from two State physicians certifying that such person has been completely cured, and that there is "no probability that such person will transmit any of the said defects or disabilities to the issue of such marriage." Any person of *sound* mind who intermarries with any of the above, or who shall advise, aid, abet, cause or assist in marrying such, shall be guilty of a misdemeanour. It is very important that the sane person who aids in bringing about the marriage of degenerates shall be severely punished. Probably the major number of degenerates are in institutions, and so this would have a wide effect; which would be better if the Act referred to all degenerates.

Ohio, April 1904.—

AN ACT

To amend Section 6389 of the Revised Statutes of Ohio, relating to publication of banns and how and when marriage licence may be procured.

Be it enacted by the General Assembly of *the State of Ohio*:

Section 1.—That Section 6389 of the Revised Statutes of Ohio be amended so as to read as follows:—

Sec. 6389.—Previous to persons being joined in marriage, notice thereof shall be published (in the presence of the congregation) on two different days of public worship; the first publication to be at least ten days previous to such marriage, within the county where the female resides; or, a licence shall be obtained for that purpose from the probate judge in the county where such female may reside; and no licence shall be granted where either of the parties, applicants therefor, is an *habitual drunkard, epileptic, imbecile, or insane*, or who at the time of making application for said licence is under the influence of any *intoxicating liquor or narcotic drug*.

Section 2.—Said original Section 6389 is hereby repealed.

HOLLIS C. JOHNSTON,
Speaker pro tem. of the House of Representatives.

W. G. HARDING,
President of the Senate.

Passed April 8th, 1904.

Approved April 15th, 1904.

MYRON T. HERRICK, *Governor.*

This Act embraces a large number of degenerates. No licence to marry shall be granted where either of the applicants is an habitual drunkard, epileptic, imbecile, or insane, or who when applying is intoxicated with *any* intoxicating liquor or narcotic drug.

Indiana, August 1905.—

“Section 3.—No licence to marry shall be issued where either of the contracting parties is an imbecile, epileptic, of unsound mind, or under guardianship as a person of unsound mind, nor to any male person who is, or has been, within five years an inmate of any county asylum, or home for indigent persons, unless it satisfactorily appears that the cause of such condition has been removed, and that such male applicant is able to support a family and likely to so continue; nor shall any licence issue when either of the contracting parties is affected with a transmissible disease, that at the time of making application is under the influence of an intoxicating liquor or narcotic drug.”

North Dakota.—

In this State the Senate passed a Bill (not adopted by the House of Representatives) which proposed to establish a board of examining physicians and that no one could be married unless free from mental and physical disease, and especially free from hereditary diseases, such as tuberculosis, insanity, and dipsomania.

It may be said that the clerks to the District Courts who issue the “permits to marry,” along with the printed references as to who shall marry whom, form a kind of board of examining physicians. But this is not sufficient, as such clerks or applicants know little or nothing about their physical health, nor will they recognize publicly any insanity in their ancestors, either direct or collateral. I think my proposal in Chapter X., demanding a pre-nuptial certificate of good health, would give better results.

State of Pennsylvania Bill (to be referred to further on).

I may add that, although it has been stated in some English papers that the States of Georgia, Tennessee, Colorado, Wisconsin, Indiana, and Alabama possess similar Acts to the above, my correspondence with the Secretaries of State up to October 1903 showed that these

had not any such Acts. I cannot express too high appreciation of the many kindnesses of the U.S.A. officials to me in supplying information.

As before stated, even if England adopt such Acts, they will not go far to cure the present condition of affairs. The Americans focus too much attention upon the mere ceremony of a marriage; because it follows that if these degenerates do not marry they will still go on begetting degenerate offspring, and so cursing it with disease and a living death. Again, we cannot punish those found non-responsible for any of their acts. As I have before stated, these Acts are good in so far as they go, and in so far as they show that we must amend our marriage laws—they must fail in dealing with degraded degenerates whose sexual desires are very strong, their whole being having concentrated itself upon debauchery and filth.

Suggestions.

(a) That it be illegal for any person *to promise* to marry any idiot, epileptic, imbecile, feeble-minded, lunatic, dipsomaniac, or habitual drunkard, or drug *habitué*, or for any person to aid, abet, or bring about the engagement of such person.

(b) That it be illegal for any person *to issue a permit* or licence to marry; *or to join in marriage* any idiot, imbecile, epileptic, feeble-minded, lunatic, dipsomaniac, kleptomaniac, sexual pervert, drug *habitué*, habitual criminal, habitual vagrant, or person who is suffering from uncured syphilis or gonorrhœa, unless the person issuing such permit is supplied by the applicant for the permit with a certificate signed by two medical practitioners certifying that the applicant is permanently cured, and that the child or children of such issue will not inherit any parental defect or other injury. Any person found guilty in a court of law of any sexual offence showing him or her to be a sexual pervert shall not be given a permit to marry or be joined in marriage, unless sterilized.

(c) That it be illegal for any *sane* person—male or female—*to marry* any idiot, epileptic, feeble-minded, deaf mute, habitual inebriate, drug *habitué*, lunatic, confirmed

criminal, habitual vagrant, or person who has no visible means of supporting a wife and family.

(d) That it be illegal for any *sane* male or female to have sexual intercourse with any male or female idiot, epileptic, feeble-minded, lunatic or imbecile, or "backward" person under the age of forty-five years.

(e) That it be illegal to issue a permit to marry, or to join in marriage any habitual criminal, habitual vagabond, public prostitute, or any female person physically deformed in the pelvis.

(f) That it be illegal to issue a permit to marry or to join in marriage any person suffering from uncured tuberculosis, leprosy, cancer, syphilis, or gonorrhœa.

(g) That the penalty for breach of any of the above provisions be a fine not exceeding £5000 and not less than £50, or imprisonment for five years; or both, and double those for a second or subsequent offence.

CHAPTER XX.

PROPOSED STERILIZATION OF CERTAIN MENTAL DEGENERATES AND PHYSICAL DETERIORANTS.

THIS is a proposal which I first made publicly in 1903. I do not put it forward as the only means of checking degeneracy—far from this. Any one who has read *Sterilisation*, or who has read the previous chapters, can see that just as there are many causes of degeneracy, so there must be many different methods of preventing the many causes. The operation consists in excising and ligaturing the divided ends of, in the male, the vasa deferentia, or spermatic cords, and in the female, the fallopian tubes.

I may mention that the vasa deferentia are the two small tubes through which pass the seminal fluid from the testes towards the penis, and that, therefore, if these be divided and ligatured, the fertilizing material cannot escape from the testes. Also the fallopian tubes are two small tubes through which pass the ova (or eggs) from the ovaries to the womb, and that, therefore, if these be divided and ligatured, these ova cannot escape from the ovaries into the womb. Therefore, neither impregnation nor conception can take place.

As before stated, it should be made illegal for any person to castrate or mutilate any male or female for the purpose of preventing the begetting of degenerates. By "castration" I mean removal of the testes or ovaries. I also object to the term "asexualization," because this means the destroying of the sex of the person, a "destruction" which cannot be carried out. I do not object to the term "mutilate" if it be applied to the person who begot or who brought forth a degenerate. The appearances or features which we group together when defining the terms "man" and "woman" cannot be effaced by any operation such as I have proposed.

I divide sterilization, as to its application, into two kinds—*voluntary and compulsory*. *

Voluntary Sterilisation.—Under the voluntary form, the *sane* persons would agree of their own free will to be sterilized. As examples of this I would refer to the *sane* woman who has deformed pelvis. If such become pregnant she will run a grave risk. She will require to be operated upon, and her child in her womb may have to be killed (craniotomy); or she may have the abdomen and womb opened, and the child extracted through the opening (cæsarian section). Sometimes when this latter operation is performed, the ovaries are removed, so that she cannot again conceive. I would suggest that only the minor operation of dividing and ligaturing the fallopian tubes be carried out. Again, if a sane woman *before* marriage finds out that she has so grave a deformity of her pelvis, or is a deformed cripple, I would allow her, of her own wish, to be sterilized. Again, the *sane* woman found to be suffering from cancer of the womb, or fibroid tumours of the womb, should be permitted to be sterilized either immediately before or after marriage. Again, the *sane* men and women who suffer from *incurable* diseases of the lungs or other chief organs, should if they so agree to it, be permitted to be sterilized. Again, the *sane* persons who know that they have a marked history or pedigree of insanity in their relatives, and who wish to marry, but are determined not to curse any children with their degeneracy, should be given the power to be sterilized. Again, the married women who become insane only when pregnant, after or while suckling, should be privileged to be sterilized. These have no wish to become insane again, nor to bear degenerate children. Again, those who have been insane, and who cannot obtain a certificate certifying that they are incapable of handing down their degeneracy to offspring, but who are classed as "recovered," and who wish to marry, or to resume conjugal relations, should be allowed to select sterilization.

Compulsory Sterilization, and who should be Sterilized.—Under this head I would include all idiots, imbeciles, feeble-minded, epileptics, lunatics, deaf-mutes, defective and backward children, habitual inebriates, habitual vagrants, public prostitutes, many sexual perverts, and markedly neurotic persons. To all these we *must* say: You may marry if you *wish*—we do not advise you; you

may have sexual intercourse—we cannot prevent you ; you are jerry empire-builders, and a grave danger to the nation, and so we cannot and will not permit you to hand down your degeneracy to inoffensive and harmless children, or to add to the sum-total of human parasites, who, by loading the already overtaxed taxpayer, prevents him from marrying, or drives him to restrict the increase of his family.

The Anatomy of the Spermatic Cords and Fallopian Tubes.—For the benefit of non-medical persons, I would state that the spermatic cords extend from the upper portion of the testes to the points where they enter the abdomen at the inguinal canals. Each spermatic cord contains the (1) vas deferens (the tube along which the spermatic fluid passes from the testicle) ; (2) the spermatic artery (which carries the pure blood to the testicle, nourishing it) ; (3) the spermatic veins (which carry away the impure blood from the testicle) ; (4) nerves ; (5) lymphatics ; and (6) areolar tissue, the cord being covered by the skin, etc., common to that covering the testicle. The vas deferens can be felt under the skin, giving a hard, cord-like feel to the fingers passing over the skin. Some other small arteries nourish these parts—*i.e.*, the artery of the vas deferens, and the cremasteric. It will be noted that if *only* the vas deferens be divided and ligatured, the blood-supply to and from the testicle is not interfered with—the testicle being nourished ; but if the *spermatic cord* be divided and ligatured, the blood supply is cut off to the testicle.

As regards the fallopian tubes, these extend from the upper angles of the uterus outwards and towards the ovaries. They do not contain any important artery (the “ovarian” and “uterine” arteries travelling by other routes). So that if the tubes be divided and ligatured, the supply of blood to the ovaries is not interfered with, a point which makes the dividing of these tubes not so prominent a feature as that of dividing the spermatic cords.

Who should Operate?—No person should perform the operation of sterilization for the purpose of preventing the begetting of degenerates, without the official permission of the Lunacy Commissioners of England, Scotland, or Ireland ; and the Commissioners should inquire into the history of the person to be operated upon, and take any

other steps they consider necessary. No person should operate except those specially appointed by the Commissioners. The result of each operation should be communicated to the Commissioners by the person who operated. A report containing full and complete details should be laid annually before both Houses of Parliament. If the Lunacy Commissioners refuse to act, then each County Council, through its Asylum Committee, should sanction the operation.

Penalties for Wrongfully Operating, etc.—If any person sterilize any person for the purpose of the prevention of the begetting (or the conceiving) of offspring, without the consent of the Lunacy Commissioners; or if any person operate for any immoral or unlawful purpose; or if any person issue a permit to marry, or join in marriage, or marry any sterilized person without first notifying the fact of sterilization to the non-sterilized person, a penalty of fifteen years' penal servitude should follow conviction in a Court of Law. If a *sane* husband or *sane* wife, or the *sane* man and woman about to become husband and wife, wish to be sterilized, such persons must first obtain the consent of the Lunacy Commissioners.

Would it be Lawful to Sterilize?—This question can best be answered by referring to precedents, etc. As our references refer chiefly to "castration," they may be taken to illustrate the law and custom as it would now bear upon a much less serious operation—namely, dividing and ligaturing either the *vasa deferentia*, *spermatic cords*, or *fallopian tubes*.

I have elsewhere referred to the making of eunuchs in Old and New Testament times, and to the action of Mohammedan countries; to the legality of our present custom of castrating thousands of animals in the United Kingdom, and to ordinary surgical operations upon the ovaries and testes.

With reference to the bearing of the English law upon the subject of surgical operations generally, the law provides that no surgeon is empowered *by law* to perform *any* surgical operation upon any person. Every surgical operation is legally an assault, and consequently the consent of the patient, or the relatives, or the guardian

is secured before operating. The law does not even empower any surgeon to kill the child in the womb with the view of saving the life of the pregnant woman. Sir J. F. Stephen, in his *Digest of the Criminal Law*, Arts. 204, 205 and 206, says that every person has the right to consent to a surgical operation upon himself, or upon his child; that if the person is incapable of giving consent to a surgical operation, it is not a crime to operate without consent; that every person has a right to consent to the infliction of bodily harm, not amounting to a maim. He states that castration is a "maim." It follows, I think, that all operations when necessary to the saving of life, or in the improving of the person's health, is a *justifiable* "maim." Further, I would contend that sterilizing a person so as to save him begetting mental degenerates is a necessary, and, therefore, a lawful operation.

What is the action of surgeons to-day in reference to castration of persons? By castration, I mean the operations for removal of the ovaries (ovariectomy); of the womb (hysterectomy); removal of the fallopian tubes (fallopianectomy); and removal of the testes (orchectomy).

Referring first to removal of these organs *when diseased*. Here we have *diseased* ovaries, wombs, fallopian tubes, and testes removed because they are diseased. On examining the annual reports of the voluntary hospitals of the United Kingdom, I have found that in one year, 1904, not less than 2000 women and men were operated upon because of disease of the sexual organs—*i.e.*, removal of the uterus, both ovaries, both fallopian tubes on both testes. How many were so operated upon outside of these hospitals I cannot state. No one objects, or has objected, to these operations. But when ovariectomy was introduced into England, some few surgeons said that "the operator should be placed in the criminal dock," while efforts—fortunately unsuccessful—were made to secure the dismissal of Sir Spencer Wells and others from their position as surgeons to women's hospitals.

Next, referring to the removal of *healthy* ovaries and *healthy* testes for the purpose of curing diseases in other organs of the body, or because the ovaries or testes are not in their natural place. Thus, the *healthy* testes

are removed because of disease of the prostate gland. C. Wallace has collected statistics relating to 315 men who had their testes removed for this complaint. The *healthy* ovaries are removed for the cure of fibroid tumours of the uterus. The *healthy* ovaries are removed for the cure of *mollitis ossium*, a disease in which the bones of the woman become soft; the *healthy* ovaries are removed when the pregnant woman with the deformed pelvis is operated upon for the cæsarian section, so that she may not become pregnant again; and the *healthy* ovaries and testes are removed when they do not follow the usual course, but are detained in some abnormal position. No one objects to this castration by removal of *healthy* ovaries or testes for the cure or alleviation of *physical* diseases. Why should they?

Referring to the castration of persons for *mental* disease, some American surgeons have adopted this procedure. Bacon castrated some males suffering from chronic epilepsy, and in which the genital organs were the cause of the epilepsy, and "obtained great improvement" in their suffering.

In animals, veterinary surgeons perform castration for both diseased and healthy ovaries or testes. In double cryptorchid horses, "rigs," where the testes have not descended into the bag or scrotum, both testes are removed. In vexatious mares which become very troublesome, fretful and irritable at races and elsewhere, the removal of both ovaries has given good results.

Again, Nature herself, the greatest physician, sterilizes some animals. Thus, it is said that the mule, the cross between a horse and an ass, is sterile; that when a cow gives birth to twins, male and female, the female calf is sterile, being termed a "freemartin"; and that some idiots are sterile. Many wild animals when placed in captivity become sterile (Darwin).

It is therefore a fact that the operation of castration is now fully recognized and fully accepted—that it is a lawful operation for the removal of both *diseased* and *healthy* sexual organs, and for the cure of *physical* diseases. And if we sterilize persons because they suffer from *physical* diseases, why should we not go one step farther and adopt

my proposal, so that we may lessen the sufferings of many degenerates, and adopt a measure which would prevent many mentally diseased from being ever begotten?

The Effects of Sterilization upon the Sexual Characteristics.—Experiments made upon animals bear upon three features—(a) sexual desire, (b) sexual power, and (c) power to impregnate. These experiments prove that when the vasa deferentia are divided and ligatured (vasectomy) the testes do not wither or atrophy, and that there is sexual desire, sexual power, but *no* power to impregnate. (This is the operation I suggest in cases of voluntary sterilization.)

When the spermatic cords are divided and ligatured (spermectomy) the testes do atrophy and there is *no* sexual desire, no sexual power, and no power to impregnate. (This is the operation I suggest in cases of compulsory sterilization, and especially for sexual perverts.) Therefore, in both vasectomy and spermectomy all power to impregnate is lost absolutely.

In the *Proceedings of the Royal Society*, vol. 73, N^t. 1904, some most instructive experiments by S. G. Shattock and C. G. Seligman are therein described. In one experiment double vasectomy was performed upon a *young* ram. (It is of importance to note that the ram was a *young* one.) When he was fully grown he was put with two ewes, when he had sexual intercourse with them; the ewes, however, did not become pregnant. The ram was killed eighteen months after the operation, and it was found that the testes had grown and had reached the normal size characteristic of the ram. Here, the blood-supply to the testes had not been interfered with, and so there was no atrophy of these organs; further, when a microscopic examination was made, it was found that the testes contained healthy spermatozoa.

The above gentlemen performed other experiments upon young cocks. Thus, double vasectomy was performed under chloroform upon a bird eight weeks old. It was killed twelve months after, and the testes were found to be quite normal. In the second operation on a cock eight weeks old, the vas deferens of the *right* side was ligatured, while the testicle was removed (castration or caponization)

on the *left* side. Twelve months after, on being put with a hen, the cock had sexual intercourse with the hen. Eighteen months after the cock was killed. The right testicle was fully developed and contained spermatozoa, while on the left side no testicle was to be found.

In another experiment the testes were not entirely removed, portions being left; or what the authors term "grafts." In such cases male external characters seemed to be developed according to the size of the graft. It did not matter as to whether the grafts grew in the usual locality in which the testicles lie, or whether they "were found in situations far removed from the normal and altogether disconnected from the nerve supply proper to the testicle." Such "grafts" had no communication with outside channels, but they contained tubuli similar to those found in the normal testicle, and these contained live spermatozoa.

These experiments were conducted to show that the "secondary sexual characters" of male animals are due to a secretion in the testicle other than that of the seminal fluid. Thus, in cocks who underwent the operation of vasectomy, the spurs, tail, feathers, head, and hackles were fully developed—that is, those *external* characters which go to make up the *external* male appearance. But in no case did the growth or health of the animals suffer. In case of incomplete castration or caponization of cocks, all these "secondary" external characters were developed. In the rams, also, these external secondary characters were fully developed after vasectomy—horns, head, etc., but were not developed in those castrated.

The action of these "grafts" suggests the question, If these experiments apply to spermectomy or vasectomy in young degenerates, and if some are so very anxious that these degenerates shall have their "external secondary sexual characters" developed, why not transplant some small portions of the testes to the body of the person operated upon? Naturally, it follows that if the "secondary sexual characters" of degenerates be developed before spermectomy is performed, the operation would not affect these characters.

The above experiments confirm and extend the range of

similar experiments. Thus, in 1775, John Hunter showed that when there was no direct connection between the vas deferens and the testicle, the latter remained normal in man. In 1823 Astley Cooper divided the vas deferens on one side and the vessels of the cord on the other. In 1826 the dog copulated, but the bitch did not become pregnant, this being due to the ligatured vas, and the fact that the other testicle sloughed. In 1842 Curling repeated these experiments in dogs and cats, when he found that the testes remained normal. Gosselen, J. Griffiths, and C. Wallace have also carried out minute inquiries upon this subject. C. Wallace, in one experiment, ligatured the blood-vessels of the cord, but left the vas deferens untouched. Five months after, the dog was killed, when the testes were found to be atrophied. C. Wallace's experiments confirm the facts that the prostate gland atrophied after double castration, while double vasectomy produced no wasting. Shattock also found that no wasting of the glands of Cowper followed double vasectomy, but that atrophy followed double castration in the young ram. In fact, it may be truly said that no part of the human body has had more attention paid to it by surgeons, owing to the fact that this portion of the body often suffers from undescended testicle, varicocele of the veins of the cord, descent of bowel (rupture), and various affections of the testes and prostate.

I would next call attention to some very interesting experiments by Dr. Albers-Schonberg—described in the *Munich Medical Journal* of October 27th, 1903—on “the action of the Röntgen rays on the sexual organs of some animals.” Generally speaking, the experiments show that when male rabbits and guinea-pigs were exposed to the action of the rays for a few minutes every other day, and for a period of about twelve to fifteen total days, and when they were afterwards placed in hatches with female rabbits and guinea-pigs, the males had sexual desire and sexual power, but no power to impregnate, although some of the females had been before pregnant. The experimenter states that he has not yet finally decided whether the effects are temporary or permanent as regards the sterility. In no case did the bodily health suffer to any

severe extent, while the testes, vasa, and seminal vesicles remained healthy.

Dr. Loudon has lately experimented with radium. He placed rabbits in a small cage and exposed them to the action of this substance for sixteen days. At the end of sixteen months the animals were killed and the testes were found not to contain any spermatozoa.

It should be made illegal for any person, without the consent of the Lunacy Commissioners, to apply the Röntgen rays to any person. It would be a dangerous procedure in this country, where it is not illegal for any person to practise any branch of medicine, and where there are so many non-medical persons using the X-rays.

The Effects of Sterilization upon the General and Mental Health.

No one has yet put forward any *evidence* to show that removal of the testes or ovaries affects the physical or mental well-being of the person operated upon. Veterinary surgeons have not produced any evidence from the animal world, though millions of cattle have been castrated. We know, on the other hand, that animals improve in nutrition and become more docile after castration. Again, history records the fact that eunuchs attained high social, political, and military eminence, thus showing that castration did not weaken their mental powers. One sometimes hears descriptions—fables from the East, one may call them—where eunuchs are described as “lazy,” “treacherous,” and “good for nothing.” I fancy a goodly number of *non-castrated* persons having the above peculiar traits can be found in English cities! There was once a visitor to Egypt, filled with tales from *The Arabian Nights*, who determined to invade a harem filled with “Eastern beauty” only! What was his shattered ideal when a “fair Circassian” put her head out from a window and shouted, in broad Lancashire dialect, to her companions: “Well, I’m d——d, if that isn’t old Tommy Wilkinson from Liverpool!” Such are the deluded persons who “spin yarns” to an ignorant public of the ill effects of castration. These know as little

of my proposal as did one of two gentlemen who, when about to drink a "Cherry cocktail," found the cherry missing, but was consoled by the statement of his friend that the drink had been "Rentouled"—the "stone" had been removed! So with the illiterate; fancies take the place which should be filled with facts. It is sometimes alleged—nay, gravely stated that castration of human beings causes insanity! This wild allegation has no facts to support it. The shock of *any* injury, of *any* operation, may bring *latent* insanity to the surface, ovariotomy and removal of the testes included; but these operations are not a cause. In the *Lancet* of November 4th, 1905, Dr. Alban Doran, referring to one hundred operations in which the ovaries had been removed for uterine fibroids, states that in two cases certain mental symptoms appeared, and in these it turned out, on inquiry, that one patient was of marked intemperate (alcoholic) habits, while the other was mentally affected for several years before the operation. He also quotes Dr. Picqué as stating that eighty-nine per cent. of insane women under his care suffered from uterine or ovarian complaints.

I have elsewhere referred to the experiments of Shattock and "Seligman, which show that vasectomy does not interfere with the development of the secondary sexual characters of animals, and that castration does not interfere in any way with their health.

Dr. Alban Doran has informed me that an Italian surgeon stated to him that just as women who suffered from *mollitis ossium* became stronger and larger in their bones after they had had their ovaries removed, so it was noticed that the bones of the choir "castrati" became strongly developed after the operation. Need I do more than again refer to the marked improvement in health of women who have had their ovaries, some healthy and some diseased, removed? That castration improves the moral conduct of human degenerates is proved by what Dr. Pilcher of the "Institute for Feeble-minded Children," Winfield, Kansas, U.S.A., says. He states that he had castrated, lately, fifty-eight boys in the institution, with the result that in almost every case a marked improvement in their mental and physical states was shown. The

usual "howl" followed, but the trustees of the institution reported as follows:—"Those who are now criticizing Dr. Pilcher will, in a few years, be talking of erecting a memorial to his memory." It is a pity he did not sterilize these. Hood has operated upon twenty-six cases, in the Hospital for Epileptics, Massachusetts. The temper was improved in all but three, and the sexual appetite disappeared in all but two; while the effect upon the epileptics was favourable, the attacks ceasing altogether, or returning but in one case, after immunity for two years.

It is not necessary for me to discuss the question of *curing* the mental condition of idiots, imbeciles, feeble-minded, epileptics, lunatics, habitual criminals, habitual inebriates, and deaf-mutes. These cannot be really *cured*. Their suffering may be made lighter by sterilization. I have not brought forward my proposal of sterilization for the *curing* of present degenerates, but for seven definite purposes:—*First*, that certain mental degenerates may be so operated on that they cannot beget offspring; *second*, that it is a measure which will keep us from cursing helpless children from being brought into this world tainted with incurable mental disease and suffering; *third*, that it will lessen the total number of degenerates; *fourth*, that it will lessen crime and sexual offences; *fifth*, that it will, in some cases, do away with lifelong imprisonment; *sixth*, that it will lessen the heavy expenditure on the upkeep of the unfit; and, *seventh*, that it will be a natural object-lesson to the people of this country, that they *must* exert more care in begetting healthy offspring.

As I have had so many correspondents suggesting that if my proposal be adopted the health of the persons operated upon will suffer, and in view that the above facts will not entirely convince them to the contrary view, I wrote lately to Professor Sherrington of the Liverpool University—he is Professor of Physiology at this university—and he replies as follows:—"I know of no evidence that removal of the testes or ovaries harms the general nutrition of the body, apart from its well-known influence when performed in earlier life upon the associated organs of sex. There has arisen, in recent years, more and more evidence of the close harmony based on ill-

understood chemical inter-relationship obtaining between various glandular functions, so that the activity of even distant secretory organs is co-ordinated; but that removal of the testes or ovary harms the general health of the individual, otherwise than in sexual capacities, I do not know of any ascertained facts to show." Surely this is sufficient to convince intelligent minds. Dr. Jolly, writing from the Physiological Laboratory, University of Edinburgh, March 1906, says:—"In the animals in which I have ligatured vasa and fallopian tubes, I have not observed any ill effects to follow."

Lately, Drs. Marshall and Jolly have stated (see *Trans. Roy. Soc.*, vol. 198, 1905) that the mammalian ovaries, as well as supplying the ova, elaborate an internal secretion which reacts upon the tissues of the body generally, this secretion being formed by the corpus luteum and the ovarian cells. They, further, relate some experiments bearing upon the grafting of ovaries upon the loose tissue of the groin of the animal. I would here again state that I do not propose to remove the ovaries in certain degenerates, and so no objection can be taken to my proposal to divide and ligature the fallopian tubes.

It is a great pity some people look upon sterilization from a personal view, and when they are healthy. For instance, one correspondent asked, "How would he like his own testes to be removed?" I must again say, I have never proposed the removal of the testes or ovaries. This correspondent evidently does not understand that the operation is put forward for the above seven points of view. Further, it is a pity that castration has been, among the non-medical public, looked upon as a punishment. This, no doubt, is due to ancient history. Some of the early "saints" castrated themselves as a punishment for sin—Origen and others. I have before referred to the "religious" sect in Russia doing the same. Saint Thomas Aquinas calls attention to mutilation as a punishment for crime, and holds that the State has the power of inflicting death or mutilation.

In 1719 a Bill was carried through the (Protestant) Irish House of Commons, proposing that all priests who were found in Ireland should be branded upon the cheek

with a red-hot iron. The Irish Privy Council, however, actually changed the penalty of branding to castration, and they forwarded the Bill with the castration clause in it to the English Parliament for ratification. The English Ministry, however, unanimously restored the penalty of branding, and the Irish House of Lords refused to entertain the Bill. At the beginning of the century, a similar Bill was adopted and put into force in Sweden, and in 1700 a pamphlet was circulated advocating the adoption of similar legislation for England.

A great amount of what one can—with the greatest wish to be charitable—term nonsense, has been said of my proposal. For instance, one said—

“I should like to dissociate myself entirely from any proposal to debase the already debased by mutilation, and I strongly protest against mutilation.” I have myself persistently protested against mutilation or castration. Yet this writer, on my explaining my proposal to him, writes—

“DEAR DR. RENTOUL,—I am much obliged to you for bringing before me your plan for preventing conception in weak-minded persons. Your method, I admit, seems to be free from the injurious effects of castration and of spaying, which are usually the methods proposed by those who would sterilize those unfortunate persons. It was these methods which I had in view when I alluded to this subject in my evidence before the Royal Commission on the Feeble-minded. It is quite possible that, on mature consideration, I might come to regard your method as feasible and just, but I am not prepared to regard it in this or in any other definite light at present. Many factors, chiefly ethical, I allow, are concerned, and to form any opinion worth reporting I should need some time for consideration and some devotion of time and inquiry to the medical issues of such operations, time which at present I cannot possibly spare from more immediate duties.—Believe me, yours truly,

CLIFFORD ALBUTT.

Cambridge, November 21st, 1905.”

Another says—“I have heard of the de-sexualization method. I do not agree with that.” I think I have produced facts to show that my proposal does *not* rob any

degenerate of the *outward* appearances which denote the sex of a person, nor of their privilege to have sexual intercourse—if privilege it be considered. In fact, this witness gives no valid arguments, but a mere naked negation, against my proposal. Are these poor creatures, tormented with certain uncontrollable impulses, sexual or other, not to be considered? Have we not a right to ask: Have they, the degenerates, not as perfect a right to have their torments lessened or alleviated as would any non-degenerate to demand that any disease causing him bodily or mental suffering shall be removed or alleviated? Surely humanity answers, "Yes."¹

A third says: "For this reason alone it seems to me that this method of dealing with the feeble-minded and epileptic class is better than the proposed sterilization to avoid the cost to the State of keeping them. . . . The males would be social outcasts. . . . The females would not reproduce their species, but this fact would be known and would lead directly to immorality and the spread of venereal diseases. . . . The argument that sterilization of *normal* children, in the Middle Ages, produced no harmful effect is not applicable, for boys so dealt with for special purposes, when they grew up, were able to hold a good position in society." It is a somewhat nebulous allegation that the papal choir-boys "held good positions in society," or that the ordinary eunuch did so! I have also shown that sterilization of the *abnormal* boy or girl degenerate will produce no harm. It is more than difficult to see how sterilized females would act as prostitutes, and be the means of spreading venereal diseases in greater measure than their non-sterilized sisters. At present there is more than an abundance of public and private prostitutes, all to be had from a few coppers upwards. It is grotesque to suggest that sane men, or sane women, would calculatingly select idiots, imbeciles, epileptics, feeble-minded, or lunatics, even if sterilized, for the purpose of sexual intercourse. The idea is repulsive, and worthy only of the worst moods of Balzac, Rabelais, or Zola. Besides, how would a sane man know that the female had been sterilized? The operation will not leave

¹ It is very humiliating to note that some modern Christians wish to preserve the right of sexual relations for the insane. Why?

any outward sign, nor will a vaginal examination, even by an amateur, help. If the female said she had been sterilized, would any sane man, or whoremonger, take this as "gospel" from the ordinary degenerate? But to prevent such, and to meet the hyper-fastidious, I have proposed that it be a crime, punishable with fifteen years' imprisonment, for any sane person to use a sterilized degenerate for any unlawful purpose. Moreover, the Criminal Law Amendment Act would continue to protect unmarried female degenerates; while the Act of the State of Connecticut could be enacted for the United Kingdom. I have elsewhere stated that some 2000 women had, during one year and in the hospitals of the United Kingdom, their ovaries or wombs removed. Does any sane person think of opposing such operations on the absurd supposition that those operated upon will engage in extra-marital sexual intercourse? But if these objectors must be met, let us adopt the custom of some African tribes, who stitch the entrance to the vagina in childhood and remove the stitches at the marriage ceremony.

Section 5 (2) of the Criminal Law Amendment Act, 1885, reads—"Any person who unlawfully and carnally knows, or attempts to have unlawful carnal knowledge of any female idiot, or imbecile woman or girl, under circumstances which do not amount to rape, but which prove that the offender knew at the time of the commission of the offence that the woman or girl was an idiot or imbecile, shall be guilty of a misdemeanour, and being convicted thereof, shall be liable, at the discretion of the Court, to be imprisoned for any term not exceeding two years, with or without hard labour." Or, again, Section 234 of the Lunacy Act, 1900, might be widened and re-enacted. It is as follows:—If any manager, officer, nurse, attendant, or other person employed in any institution for lunatics (including an asylum for criminal lunatics), or workhouse, or any person having the care or charge of any single patient, or any attendant of any single patient, carnally knows, or attempts to have carnal knowledge of any female under care or treatment as a lunatic in the institution, or workhouse, or as a single patient, he shall be guilty of a misdemeanour, and, on conviction on indictment, shall

be liable to be imprisoned, with or without hard labour, for any term not exceeding two years; and no consent, or alleged consent of such female thereto, shall be any defence to an indictment or prosecution for such offence."

This is but amending the present law relating to extramarital sexual intercourse with idiots, etc. As to the further allegation that sterilized females would "spread venereal diseases," there is no fact to support this. If there be any such facts, why have they not been brought forward? Why? Because no such evidence exists.

A fourth says: "We cannot rate this likelihood [of begetting degenerate children by degenerates] so high as to justify the adoption of extreme measures with the view to prevent reproduction by such persons." "In many cases they are curable." I have elsewhere given my definition of what constitutes a "degenerate." If "many" feeble-minded are "curable," is there any honest person who will advise his son or daughter to marry one of these feeble-minded? And if so, will he or they guarantee that the offspring of such debased and disgusting union will be healthy and free from mental blemish? Also, my proposal is termed "an extreme measure." Is it as extreme as lifelong imprisonment? Is it as extreme, or inhuman, as cursing innocent children with some mental defect which will deny them the right of being healthy or useful citizens? This critic further alleges that sterilization "would be very costly"; and, further, that these operated-upon degenerates must be "permanently under care," and that it "would be extremely difficult to obtain sanction" to operate. No sanction is now required to sterilize women by removing either their healthy or diseased ovaries, or their fallopian tubes or uteri. And no sanction is *now* required for performing my operation upon any *sane* person with a bad family history, if he so consent in writing; nor upon the young degenerate, provided the operation be performed with the consent of the parents or guardians. As to the cost of sterilizing, this would amount to but a small sum when compared with the benefits following the operation. As to being "permanently under care" (lifelong imprisonment), I contend that many sterilized degenerates would not require detention. If, for instance, the large number

of sexual perverts were sterilized, and then told that they must go out of the prisons and work, good results would follow and the prison expenditure would be lessened. If all the feeble-minded pregnant women were sterilized, they need not be detained, the poor-rate being lessened. If degenerates be sterilized, fewer schools for the so-termed "backward" and "defective" children would be required, with a lessening of the Education rate. If the Christian Church could preach the higher ideal—that it is more wicked to curse a child and blight its life with idiocy, etc., than that it is now considered right to discharge from an asylum a person "not recovered," or a harmless lunatic not having either suicidal or homicidal tendencies—a great saving would be effected, and these "recovered" and "not recovered" lunatics not be permanently detained, if sterilized.

A fifth has said: "It has been proposed to effect (the non-reproduction of degenerates) by sterilizing such people by surgical operations. There are grave practical difficulties in the way of carrying out such a scheme." What are the difficulties that cannot be overcome? Difficulties are the tonics given to us to stimulate higher and better efforts.

I have heard it stated by a man, that he has seen some intellectually fine children who had degenerate fathers, and for this reason he would not agree to sterilize such parents. But I would suggest that the number of such children is infinitesimal when compared with the total intellectual. And, further, is the intellectuality of such children not due far more to the mother's mental and physical strength? Moreover, a nation can do well without depending upon the genius who is the product of a degenerate, no matter how passingly brilliant.

Fortunately, on the other hand, others have taken a more practical view of my proposal. Thus, one replies to me—

"DEAR DR. RENTOUL,—I am with you wholly with respect to your proposal; nothing short of such radical means can stem the tide of increasing degeneracy. . . ."

A *second* asylum physician strongly recommends steriliza-

tion. He says—"I see so many feeble-minded women come up with their feeble-minded children, that I think it would be very much better if they never had children." A *third* asylum physician says—"It (sterilization) would be very desirable in many respects, but it is a very difficult question." A *fourth* asylum physician says—"Nothing less than sterilization, in the absence of permanent control, is required." A *fifth* asylum physician says—"No doubt the rational and humane course for imbecile and hopeless cases would be sterilization—I say, *humane*"; and he advocates its application, to begin with, to cases where the parents consent. A *sixth* asylum physician writes—"Your method of dealing with the unfit appears to me very sensible."

Last year a Bill was introduced into the Commons proposing to make the boarding-out of "harmless" (?) insane legal. Such a system is in force in Scotland, but I understand that only those who advocated such a plan are in favour of it. Nothing but evil can result by the boarding-out among the poor and farming class of idiots and lunatics, even should these be "harmless." How can these be harmless? Will their influence over other children be for good or evil? If we are so foolish as to adopt such retrograde proposals, surely we must first surgically sterilize these poor wrecks, else we shall establish a few more manufactories for degenerates, and of the lowest order.

The Operation of Sterilization.—The patient would be kept quiet for one to three days, be well bathed, and the region of the operation constantly fomented with some antiseptic solution for twenty-four hours, so as to thoroughly clean this part. It would also be well cleansed with soap and water immediately before operation. Either a general or local anæsthetic would be used, so that the patient would not suffer any pain. An incision over the spermatic cord would disclose the vas deferens. This would be isolated from the other contents of the cord, two directors inserted below the upper and lower parts of the vas, ligatures applied at either end, and a portion of the vas excised (vasectomy). If it be thought that the testicle might drop lower owing to non-support of the vas,

the cut ends of the latter might be brought together by sutures. If the spermatic cord be ligatured and excised (spermectomy), it might be well not to include the artery of the vas, or the cremasteric artery within the ligatures, thus giving some blood-supply to the testes.

As regards the fallopian tubes, these could be operated upon either per vaginam or by abdominal incision (fallectomy), preferably the latter. This operation would not be effective in cutting off the blood-supply from the ovaries, as the ovarian and uterine arteries do not run along the fallopian tubes. As regards any danger to the patient, Dr. Hawkins-Ambler, gynecologist to a Liverpool hospital, writes me—"Sterilization of women can be done by a vaginal operation usually—that is, by removal of a portion of the fallopian tubes and ligature. Such an operation would offer the most nominal risk to life, the subsequent results, as regards hernia, would be harmless, and no material physical disability need be feared."

CHAPTER XXI.

HAS MY PROPOSAL TO STERILIZE CERTAIN DETERIORANTS AND DEGENERATES SECURED SUPPORT?

At a meeting of the Medico-Legal Society, London, where I gave an address (December 1904) upon my proposal to sterilize certain mental and physical degenerates, Sir John McDougall, Chairman of the Asylum Committee, London County Council, said—"One day we shall come to the conclusion that some physical means should be employed to prevent the unfit from producing children."

At a meeting of the London Sociological Society, May 1904, Mr. Wells, author of *Man in his Making*, when criticizing Mr. F. Galton's address on "Eugenics," said—"It is in the sterilization of failures, and not in the selection of successes for breeding, that the possibility of an improvement of the human stock lies." (See *Proceedings of the Sociological Society*.)

At a meeting of the Medico-Legal Society, June 1904, Earl Russell said—"Not many doctors are found to say publicly the things which Doctor Rentoul has said, but I think it admits of little doubt that if the ruling classes in this country, in Parliament, and in the law, were composed entirely of people of adequate medical knowledge, some such remedies as those suggested would soon become part of the law of the land. . . ."

Dr. F. J. Smith, Physician, London Hospital, and Medical Referee to the Home Office, in the *British Medical Journal* of September 24th, 1904, suggested that when a woman becomes insane, either during pregnancy, confinement, or suckling, and kills her child, she should be sterilized. Also, that when insanity is caused by drugs or alcohol, and when the insane person commits a murder, such person should be sterilized. But why wait until the murder has been committed? I have elsewhere stated that during 1904, in England and Ireland, 853 mothers, whose insanity was due to pregnancy, confinement, or suckling, were imprisoned in the asylums. Why should

those be permitted to become again pregnant, and why should the sane husband escape punishment for gross cruelty to children?

Dr. Barnardo, on December 8th, 1904, wrote me as follows:—"I may be able, through some other channel, later on, to express the convictions which my work here among children, many of whom are seriously deranged, has enabled me to form. Some step will have to be taken in the near future, if we are to protect the nation at large from large additions of the most enfeebled, vicious, and degenerate type. I am sure, however, that no one remedy will suffice to meet all those cases, but that probably a union of various measures, to be legalized by Act of Parliament, and therefore to be carried through with the greatest care and under the deepest sense of responsibility, will be necessary. Sterilization may do for the few; enforced segregation will probably be necessary for the many, and there are yet other measures which I need not set forth." Barnardo's experience of degenerate children was vast.

Dr. F. H. Craddock, Medical Superintendent of the Gloucester County Asylums, in his Annual Report to his Committee of Visitors, December 1904, says—"On December 13th last, it was my large privilege to attend a meeting of the Medico-Legal Society in London, and to listen to a deeply instructive address by a well-known Liverpool physician, in which he strongly urged the sterilization of all degenerates, including not only those certifiably insane, but habitual criminals, confirmed epileptics, and several other classes of undesirables, who were included under the general heading of 'degenerates.' The importance and urgency of the question was evidenced by the audience, which included representatives of the Home Office, the London County Council, as well as various prison and asylum officials. . . . May I add that the sooner this day [referring to Sir J. McDougall's remarks] arrives, the better for the welfare of the nation. To the heroic remedy proposed above, I confess I see but one alternative—lifelong segregation of such degenerates. . . . It is hardly likely, I fear, that public opinion is sufficiently advanced to allow Dr. Rentoul's remedy to be

carried into effect yet, though it is abundantly clear that nothing will have any permanent effect in the desired direction but a measure (whatever it may be) which will render the reproduction of their species by the insane a physical impossibility." (See Annual Report.)

Dr. W. Bevan Lewis, of the West Riding Asylum, Wakefield, Yorkshire, writes:—

"DEAR DR. RENTOUL,—I am with you wholly with respect to your proposal; nothing short of such radical means can stem the tide of increasing degeneracy. The public conscience sadly wants awakening to the immeasurable mischief accruing from existing conditions with regard to the insane, the epileptic, the feeble-minded, imbecile, and idiot community. Notwithstanding this, I am confronted with many practical difficulties which appear to me to stand in the way of legislative reform. The prohibition of marriage alone seems a puerile measure, and would be quite fruitless of good results. Even now, should the operation you propose be adopted, I fear that it would be largely avoided, and that the upper classes would escape at the expense of the lower. It would be very hurtful if any class immunity should be thus established, for the procedure should have equal incidence upon all alike. Again, if marriage sought is to be the condition upon which the Committee of Inquiry acts, I fear there would still be much illicit sexual intercourse which the measure would fail to reach. No doubt the whole procedure would have to be very elaborately considered, but you see that in spirit, at least, I am quite with you. If you mean to restrict the operation simply to the certified class already officially recognized, of course there could be no difficulties in the way, and much good would accrue by thus excluding the large number of discharges from our asylums from the possibility of begetting their kind. It is a misuse of words to oppose your procedure on the ground of its interfering with the liberty of the subject; it is not consistent *liberty*, but *licence* that we are attacking.

"With kind regards, believe me,

"Yours faithfully,

"November 20th, 1905."

"W. BEVAN LEWIS.

Mr. Hamilton Cassels, K.C., President of the Prisoners' Aid Association, and Superintendent for the past twenty-five years of the Central Prison Sunday School, Toronto, writes me:—

"MY DEAR SIR,—From the little that I know of the subject of sterilization I have been able to make up my own mind that what you propose is wise; but it will, I fear, need a good deal of pushing before the general public will be found willing to endorse the method."

Dr. J. T. Gilmour, Warden of the Central Prison of Ontario, says:—

"DEAR DR. RENTOUL,—I have had the privilege of reading a copy of the paper written by you for the meeting of the British Medical Association in this city next month. I cordially concur in all you say. . . . Please pardon this intrusion, my only excuse being that I am anxious to have the light spread."

Dr. Lydson, in his work, *Diseases of Society* (Chicago, 1904, p. 564), says—"Sterilization, in both male and female, has a wide range of application in the prevention of social disease. As already indicated, individuals whose physical and normal status is such as to ensure the unfitness of their prospective progeny should be given the alternative of submitting to sterilization as the only condition upon which matrimony is legally permissible. Persons with a history of insanity, epileptics, dipsomaniacs, incurable syphilitics, certain persons who suffer from deformity or chronic diseases, criminals and persons with criminal records, should not be permitted to marry upon any conditions. Incurable criminals, epileptics, and the insane should invariably be submitted to this operation, and irrespective of matrimony. Even the rare cases of reformed habitual criminals should be subjected to this operation, for the cure of their own criminal tendencies will not interfere with the transmission of these tendencies to their progeny."

The State Legislature of Pennsylvania, U.S.A., in 1905 passed a Bill to legalize sterilization, but the Governor,

wishing some slight alteration, did not have the Bill returned to him in time to sign it.

The Bill is as follows:—

“Whereas: Heredity plays a most important part in the transmission of idiocy and imbecility;

“Therefore be it enacted by the Senate and House of Representatives of the State of Pennsylvania that on the first day of July after the passage of this Bill, it shall be compulsory for each and every institution in the State entrusted with the care of idiots and imbecile children to appoint upon its staff at least one skilled neurologist and one skilled surgeon of recognized ability, whose duty it shall be, in conjunction with the chief physician of the institution, to examine the mental and physical condition of the inmates.

“If, in the judgment of this committee of experts and the board of societies, procreation is inadvisable and there is no probability of improvement of the mental condition of the inmate, it shall be lawful for the surgeon to perform such operation for the prevention of procreation as shall be decided safest and most effective, but this operation shall not be performed except in cases that have been pronounced non-improvable.”

Barr, Chief Physician to the Pennsylvania Training School for Feeble-minded, Elwyn, in his work *Mental Defectives* (1904, p. 190), says—“Let asexualization be once legalized, not as a penalty for crime, but as a remedial measure preventing crime and tending to the future comfort and happiness of the defective; let the practice once become common for young children immediately upon being adjudged defective by competent authorities, properly appointed, and the public mind will accept it as a matter of course in dealing with defectives, and as an effective means of race preservation it will come to be regarded, just as is quarantine, simple protection against ill.”

I would just add that, in all the reviews of my book, in all the letters, and in all the conversations I have had with sociologists, medical and non-medical, and especially in conversations with working-men—not to mention the

statements made by witnesses before the Royal Commission—I have been more than pleased to find them in favour of my proposal.

On August 30th, 1906, the Lancashire Asylums Board, on the motion of Mr. H. Jackson, seconded by Alderman Grime, unanimously resolved:—"That, in view of the alarming increase of the insane portion of our population, immediate steps be taken to inquire into the best means for preventing the propagation of those mentally afflicted, with the view of securing legislation which would attain this end." A committee was appointed composed of Mr. H. Jackson, Drs. Rhodes, Sephton, and Trimble, Alderman Grime, and the Chairmen and Vice-Chairmen of the various Visiting Asylum Committees. (See also pp. 161 to 163.)

Even the more extreme critics of my proposal only say that it "must not be accepted until all other plans have failed." It is therefore seen that they have no objection to the operation itself. And "other plans" have failed lamentably.

CHAPTER XXII.

PROPOSALS MADE BY OTHERS WITH THE VIEW OF LESSENING THE NUMBER OF DEGENERATES.

(A) *Forced Abortion in Pregnant Insane Women.*—It is well known that the law does not recognize surgical abortion, and that the Roman Catholic Church has steadily refused to give its sanction to any such operation, rightly contending that there is no human right to kill an innocent child for the purpose of saving a mother's life. Their action has largely led to the giving up of abortion, and instead, opening the uterus of the woman, removing the child, and removing the ovaries, so that she cannot again conceive—*i.e.*, sterilizing her.

I regret to find that Clouston, in his work *Mental Diseases* (6th ed., p. 578), when writing about insanity occurring in pregnant women, says—"I think that abortion should be resorted to if marked insanity comes on in the early stage of pregnancy. It can now be almost safely carried out. In the later months, too, premature labour should be induced. Of course, such measures should be resorted to after consultation, and with the written consent of the husband or nearest relatives." This is a policy of murder, and unjustifiable murder. (Hanging.) The murder is to be done when the child is inside the womb: and upon an *innocent* child.

The only law to guide a medical man who is—unfortunately very often—requested to adopt criminal measures in pregnant women, or in any proposal to shorten life, is to adhere, with an iron grip of tenacity, to the advice given by that Nestor of the medical world, Sir James Paget—"Keep everything alive, keep everything alive." The murder of degenerates either when inside or outside the uterus is a dangerous and repulsive proposal. Every human being has the alienable right to live. The law, "Thou shalt do no murder," is still in operation—at least, in the ideal and in theory. Nor will a reversal to the

laws of Sparta, or to the savage, help us. It would be a terrible national danger if we were to make the murder of infants in the womb a Christian custom. The step from killing the child in the womb to murdering a person when outside the womb is a dangerously narrow one. If it were adopted for the prevention of insanity, it would be applied to the prevention of the birth of children *physically* diseased by syphilis or tuberculosis; in fact, Lydson, in his work *The Diseases of Society*, says—"Whether the children of known syphilitic parents should be allowed to come into the world is an open question" (p. 370). But if we are foolish enough to agree to a policy of intra-uterine murder, we must in all fairness give the child a fair trial with judge and jury; trying the poor child for a crime it is unconscious and not guilty of, had no part in—the crime of being conceived in its mother's womb. A medical "hangman" must also be appointed. Such a power of producing abortion must never be placed in the hands of "even two doctors," and with the "consent of the relatives"; else every Dick, Tom, and Harry will begin to "lessen the number of potential degenerates," and when no one can give proof, worthy of the name, that the child will be mentally deranged. Moreover, if women knew of this proposal, they would be "'cute" enough to simulate insanity, and hysteria, and then claim abortion "for the good of the coming race." At present, some women say they "will commit suicide rather than have another child"; while not a few go to the hospitals complaining of "uterine trouble," but really pregnant, knowing that the sound will be introduced, by students and others, into their wombs, and abortion brought on. It will be noticed that Dr. Clouston's advice has no *permanent* value, because the insane woman could conceive again and again. It fails absolutely to meet the conditions, for if to-morrow we adopted his advice and failed to deal with *the causes* of degeneracy, no good would follow. Moreover, it fails to meet the case where *the man* is the insane person, and when the child suffers through his fault. During 1903 there were 853 mothers in the asylums of England and Ireland whose insanity was said to be due to pregnancy, childbirth, or suckling. It is probable that

a large number of these did not show insane symptoms until *after* confinement.

(b) *Mechanical Checks to Impregnation*.—One might suppose that it was a “high-grade degenerate” (this is the present titular jargon) who made this suggestion to me; but is it likely that idiots, imbeciles, epileptics, feeble-minded, lunatics, habitual inebriates, habitual criminals, habitual vagabonds, and other “borderland” cases would adopt this proposal, even if the Lunacy Commissioners drafted some Ten Commandments for their guidance, and supplied unlimited checks—at the national expense? Besides, the mental degenerate usually thinks that he is the sane person, and that it is “the other fellow” who should use these measures; he being the best stock to breed the genius from! To-day, unfortunately, it is the non-degenerate individuals—those who are physically, mentally, and financially best qualified to beget healthy offspring who adopt the gospel of mechanical checks. I understand that, although a leader of the so-called Malthusian League instructs his underlings to send filthy pamphlets to every respectable mother who has the high honour of being named in the daily press as one who has done her national duty, this leader has not yet thought of supplying the weak-minded with his prurient and erotic literature—it is only sent to the “fit” and to those who can guarantee the quality of the future nation. Why does not Parliament interfere?

(c) *Lifelong Imprisonment*.—This is a mere placebo. It is the cry of the humanitarian—or perhaps more correctly, the pseudo-humanitarian—“Put him or her into an asylum; there they will neither harm themselves nor any other person.” This is not accurate. The degenerates harm themselves, the doctors, and the nurses. If they have a homicidal mania, they may seriously injure or kill another degenerate, a doctor, or a nurse. Again, the effect of coming in contact with these poor people is most depressing to others, and it is a “living death” to the inmate. The smug hypocrisy which says that lifelong imprisonment is the only thing must be shown up. It will not do to tell society that when it has cast every insane person into an asylum, and every person deemed likely to beget idiots,

etc., that it has done its duty. The agony of those poor demented offspring of society's misdeeds, the cry of those children may be stifled by imprisonment, correction, and bromides, and thus the public ear may be left unharrowed; but their quack panacea of lifelong imprisonment will not satisfy honest men and women. Our entire motive in our treatment of degenerates must be based upon this: these are a people who are suffering largely because of the misdeeds of others; they must not be punished in any way, but be given the greatest liberty in life consistent with rendering them least dangerous to society. If any one is to be punished with imprisonment it is not they, but those who procreated such.¹

Again, the expense connected with lifelong imprisonment would be more than the already over-taxed taxpayers can stand. Over-taxation is of prime importance when considering the influences at work in causing physical deterioration and the limitation of population.

A reference to the Table in Chap. IV. shows that over £13,000,000 was spent upon the upkeep of degenerates in the United Kingdom during twelve months. That is about half the sum expended upon our Army, about ten times as much as is spent upon our Volunteers, and almost as much as is expended in carrying out the vast system of elementary and secondary education in this country. Is this gigantic expenditure to go on? Are we to spend more upon the upkeep of the unfit and parasitic portion of our population than upon the fit?

(D) *A Policy of Non-interference with Suicides.*—The question, Should we prevent degenerates from performing suicide, or should we adopt a policy of non-interference? has often been discussed. To encourage them to commit suicide is a different question. If it were not for suicide our country would be almost uninhabitable. No one case of suicide takes place without telling us that some one, probably a begettore, has broken some law of health. That the suicide rate is high no one can dispute, especially if we include the many deaths from so-called "accident," "misadventure," and "unknown causes." I have put forward the theory that the person who performs suicide

¹ Unfortunately, during 1905 only 9,450 of the certified insane died.

does so during a "lucid interval," during a passing phase of insanity; that they then recognize the utter hopelessness of their lives; and not only so, but when recognizing this utter hopelessness and the dread of stamping out their degeneracy, they often kill their offspring at the same time. "A marked peculiarity of suicides in recent times is the conjunction of suicide with murder" (editor, *Judicial Statistics*). The yearly average for five years of patients admitted to asylums in England was 20,734, and the yearly average of these having suicidal *desire* was 4,872, or 23.5 of the total. This yearly average would be much higher but for the fact that a great many perform suicide before they might have been admitted to asylums. Supposing all persons ceased to perform suicide, what an immense number of lunacy cases would be in our midst. In England, during 1902, the total number of suicides was 3,411, according to the verdicts of coroners' juries, while 2,198 attempted suicide. According to the Registrar-General's Return there were also 6,205 deaths from "poison," "suffocation," "drowning," and "not certified," and 6,205 where the cause of death was not certified by either physicians or coroners. In Scotland, during 1903, there were 274 cases of suicide "recorded," while in Ireland 144 were "registered," with 123 of attempted suicide. If, therefore, we include suicide, attempted suicide, those with suicidal intent, and 2,500 under the headings—Death from Poison, Suffocation, Accident, Drowning, and Not Certified, we have at least 13,000 during twelve months alone. The suicidal rate is increasing in almost all European countries, and especially among the educated—being highest, I understand, among medical practitioners. These facts, therefore, bring to the forefront the question—Are we justified in adopting a policy of non-interference with those who wish to perform suicide?

The term "suicide" is not mentioned in the Bible, but the Council of Arles, in 452 A.D., condemned the act of suicide as a religious sin. This clerical anathema did not check either suicide or *felo de se*, and so a further step of confiscating the goods and lands of these persons was adopted. This failing, the next step was that the widow and children were robbed of their dower. This failing, the suicide's

will was made void ; and, finally, he was denied Christian burial, and was "interred" at the cross-roads in the public street, a stake being driven through the body.¹ About 1700 A.D. the word "suicide" was introduced, coupled with the words "whilst temporarily insane,"² chiefly with the view of robbing the law—not justice—of its degrading and unchristian action in condemning those who shortened somewhat their lives on this earth ; and, later, the *felo de se* could be buried in any burial-ground, while his widow could not be deprived of her husband's life assurance money. It is somewhat quixotic for the law to say that a person can be "guilty" of any act, including suicide, if he or she performed the act while insane, because it is held that the insane are not responsible. The law partly acknowledges this when it says that an "attempt" to commit suicide is not an attempt to commit murder, this being only a common law misdemeanour. Further, the law provides that a person, to be charged with attempt to commit suicide or *felo de se*, must die within one year and one day after the attempt !

Sir Thomas More, in his *Utopia*, when describing his ideal republic, represents the magistrates and priests as encouraging all afflicted with incurable diseases to commit suicide.

Taking the above facts into consideration, we must, if honest, ask ourselves—Are we justified in endeavouring to prevent certain degenerates from putting an end to their lives, or shall we make them undergo still further hellish torture and make them live—force them to live until disease, pain, and age kills them ? Some time ago I was accused of encouraging suicide ! I have not done so. I have asked the above question with the view of stimulating thought. Because something called "the law" provides that suicide is illegal, this is no reason why we should all humiliate our greatest gift from God—our mind and intellect, by bowing down to a condition of things which I and other honest thinkers deem worthy of discussion. My aim is to gravely question the right or wrong of our present ideas upon this grave subject, because there is no doubt but that the thinking portion of the community—

¹ Law abolished in 1824.

² A "pious perjury": Blackstone.

that is, the best minds—is busy with it. One can honestly ask—What good purpose is obtained by nursing back to life the “attempted” suicide who has made previous attempts and who is certain to make other attempts? Is the nation benefited? Is the poor sufferer benefited? Personally, my feelings have revolted against my conduct when I have been called upon to keep alive for some days a poor woman who had attempted suicide with a corroding poison, and whose physical suffering was so hellish that I had to smother her pain by injections of morphia. And all for what? That the police might bring her before a magistrate and her condition be advertised before a morbid public—the “groundlings,” whose depraved taste is tickled by the cry of the newspaper boy—“Horrible case of attempted suicide by a young lady!” Ugh!

Of 146 cases of attempted suicide during 1902 in England and Wales 63 had been previously convicted by a court, and of this latter number 23 had been convicted of one previous attempt, 10 of two, 9 of three, 3 of four, 2 of five, 7 of six to ten times, and 2 of eleven to twenty previous attempts.

Take the case of a person who murders some one, and who has attempted to kill himself. Here, again, we surround the attempted suicide with doctors and nurses, giving him perhaps oxygen inhalations and saline injections. And all for what? That he may be brought up at the assizes, and be sentenced to be hanged or imprisoned for life—a worse form of torture than ever devised by savages. No doubt a policeman may secure promotion for his conduct of such a case; but does the prisoner or the policeman here demand the chief consideration? Take, again, the man (or woman) who knows that he is guilty. He knows perfectly well that he is guilty. He (or she) tries himself and pronounces the verdict—not waiting for that of the judge and jury—and carries out the sentence. Can any one honestly blame such action? The person says that the State has a right to murder him or take his life. He simply says—“Thanks; I shall not put you to the trouble: I shall do it myself.” He fully recognizes that the State has the right to kill him, and so, legal murdering, or what we term “capital” punishment, being in vogue,

he prefers to relieve the State of this act, to cheat the hangman out of a fee, and to rob the morbid penny-a-liner of some description about a "dull, chill morning," "a dismal tolling of the prison bell," and "the awful black flag." Take, again, the case of a person who, in a lucid interval, finds that he has begotten children who must inherit the insanity, or parental disease. He kills his children and himself, so ridding himself and his children, and perhaps his children's children, of much suffering, and this world of their presence. The law calls this murder and suicide. Well, so it is; but would it not be much better if the law and people generally concerned themselves just a little more with those *conditions* which *produced* these murders and these suicides? Take, again, the person who has been told by his physician that he (or she) has cancer or some incurable disease—a disease which must, day by day, night after night, and hour by hour sap the strength until kind death comes. This patient prefers to shorten his stay in this world by a few weeks or months—to him a sad and suffering world—and so ends his life. Who blames him? Does a morbid public demand its "pound of flesh," and is his physician to administer to him heavier and heavier doses of narcotic poisons, that, when at last relief comes, the physician has some difficulty in deciding as to whether the drug or the disease has killed the vivisected sufferer?

I have before stated that a person cannot be tried for attempted suicide if such person has not died within one year and one day of the attempt. This may be law, but it is not common-sense: because the person may die in eighteen months' time after the attempt. An Italian proverb says: "Few of us die: we kill ourselves." Yet, although medical men see persons *slowly* committing suicide—taking more than a year and a day—by drinking alcohol, chloral, opium, morphia, by eating too much, or by leading dissolute lives, we are such blind worshippers of this "year and a day" legal quibble, that it is contended that such persons die "a natural death." But do these persons not deliberately purchase these drugs? Yet, although they kill themselves, they are not, forsooth, suicides! It is this way: a person takes a *large* dose of poison, and dies thereby in a few hours or days. , He is "a suicide!"

Another person takes the very same drug, but in *small* doses, and gradually kills himself. He is not a suicide, according to the customary style; yet he has taken the poison, and he has died therefrom. That does not matter! The great fetish Idol—the "year and one day" conundrum must not be destroyed: no matter if vital statistics be made a laughing stock. I have stated the above cases so, that honest men and women may think them over before donning "the judicial cap"—a form of entertainment by the illiterate which, in all charity, makes one think that free education has not yet sunk in so deeply as to allow these self-appointed judges to discriminate the cap which is adopted by the fool from that worn by the thoughtful.

Suggestion.—That when a medical practitioner or other person has been called in, or knows of a person having made an attempt to commit suicide, such medical practitioner or other person shall forthwith notify the fact, along with any other facts required, to the Lunacy Commissioners in that division of the United Kingdom in which the attempt has been made.

(e) *The Murder of Degenerates.*—This proposal is as old as the story of the murder of Abel by his brother Cain. The proposal has appeared from time to time and from the earliest records. Some allege that Lycurgus, one of the idealistic Kings of Sparta, introduced the custom of murdering infants; but this is not so, as it is held that he refused the request of his brother's widow to murder her infant. In ancient Sparta, we are supposed to believe, every child—as it was contended that every child was the property of the State—was under public inspection, and if weak or deformed, was exposed and allowed to perish. Surely no person to-day wishes to adopt such Spartan law. Yet this year we are told that in the State legislature of Ohio, U.S.A., a Bill has been introduced to empower physicians to murder certain persons suffering from incurable disease. It is contended by the advocates of this proposal that it is a most humane proposal! They say, Take the case of a person who is suffering excruciating pain—pain which cannot be even annulled by soporifics. Why not give such intense sufferer the right to be killed? Even were such a crazy idea adopted, it

all the police, all humanitarian movements, and all the Societies for the Prevention of Cruelty to Children to keep mankind from adopting homicidal measures. It is to be hoped that even the legal murdering of persons judicially sentenced to death will soon be repealed; for it is quixotic to contend that we really punish a criminal by so dealing with him or her that they being dead can still be punished!

If Clouston's proposal to murder the human being when in the womb be adopted, it follows that their murder when outside the womb is equally justifiable. After I published my monograph on the *Proposed Sterilization of Certain Degenerates*, I was not a little pained by receiving a large number of letters recommending the murder of degenerates—young and old; a proposal which gives one the idea that there are still in England a large number of savages whom neither civilization nor Christianity have influenced. These seem to fail to recognize the fact that the killing off of a few hundreds of lunatics, idiots, etc., would not tend to effect a cure. Dr. F. J. Smith has advocated the lethal chamber for those found guilty of murder, instead of hanging; while Helen Mathers, in her last powerful novel, *The Ferryman*, makes one of her characters advocate the doctrine of "euthanasia" for those suffering from incurable *physical* diseases.

Lecky (*History of Morals in Europe*) states that in ancient Greece one altar, standing prominently and alone, was more honoured than all others. It was dedicated to "Pity." It is not too much to say that Pity is the most exquisite feature in human nature, and it would be an immeasurable loss if anything were done, either by our Legislature or by Society, to chill its warming influences. A policy of murder is a policy of despair, and therefore those who adopt it are the ignorant and conceited, who fancy that all progress has reached finality simply because they cannot live in the great Hope for less disease, for less suffering, and for more preventive medicine. The present suffering must be the whetstone which gives the keen edge to our efforts in attempting to solve the mystery of pain.

To suggest that a doctor who fails to cure a patient,

and whose mixture of ignorance and conceit impels him to label the disease "incurable," is to advocate that the physician is to become a butcher, and one who will obligingly—and perhaps for a consideration—give the *coup de grâce* to young and old "incurables."

Lately, Bills have been introduced in the Legislative Chamber of Iowa to legalize the murder of idiots, the deformed, and those suffering from incurable disease or injury. If such Bills become law, they will reflect indelible discredit on American civilization.

(f) *Castration*.—By castration is meant the entire removal of both testes or ovaries. I am opposed to castration, a less radical procedure giving better results. In Mohammedan countries the Koran forbids castration, even although eunuchs are employed by the Mohammedans. Dr. Clemow, Physician to the British Embassy at Constantinople, kindly informs me that the eunuchs employed at the Sultan's court and elsewhere are children of Soudan and Abyssinian Christian parents. He says that the operation is performed by quite unskilled persons, and that the entire sexual organs—penis, testes, and scro~~m~~—are removed. This statement upsets the prurient gossip to the effect that eunuchs are used in the harems for semi-sexual purposes. Those operated upon remain strong and have the outward characters of the male. Sheik Abdullah Quillam (Liverpool) also informs me that not so many eunuchs are now employed at the Sultan's court. In the Old Testament repeated mention is made of eunuchs who attained high social, military, and diplomatic positions—these facts brushing aside the crazy gossip of the erotic to the effect that removal of the testes causes either mental or physical decay. In the New Testament, Christ refers to these eunuchs—those born so, those made so by man, and those operated upon for the Kingdom of Heaven's sake. He did not object to this operation. Many religious persons—St. Origen and others—were castrated. The Skoptzies, a religious body of Russia, castrate as a religi~~bus~~ rite; while the Bushmen in Australia make a permanent opening on the under-surface of the penis, far back, and with the view of causing the fertilizing fluid to escape through this opening, thus

preventing impregnation. Some clergy have written to me stating that Christ did not refer to actual castration, but only to a celibate life by His followers. This is very unlikely, when we bear in mind the then custom in the East; because the celibate life was not enjoined for many years after the year 1 A.D. . . .

Referring to animals, we know that many animals are castrated yearly in this country—many thousands of horses, cows, sheep, pigs, dogs, cats, etc.; even the domestic cock has his testes removed and so converted into the capon. It will be noted that we castrate animals *so as to improve their growth* and so that they may excel from a food or nutritive point. I mention this because some allege that castration weakens an animal. They argue that the stallion and bull, for instance, attain their great development *because they have testes!* but they seem to forget the influence of heredity and surroundings. The sires of the stallion and bull are very carefully selected by man: the best foals are kept, while those not so good are castrated; the sires are well fed and not worked hard, ~~they~~ are better cared for, while their sexual life is restricted. If these methods were adopted with *castrated* horses and bulls, they would attain the same height, weight, and strength. But even if castration be postponed until the stallion or bull have arrived at maturity, we do not contend that they will suffer, as all their male points, or secondary sexual characters, will appear.

Surely there is no so devout worshipper of Priapus as will contend that everything good in man and in woman—moral, mental and physical—is due only to their testes and ovaries. Yet we are pestered with such contention. I shall never accept this base suggestion, that the brain and mind of man, the heart and higher actions of man, or even his physical attributes, have sprung from, or are dependent upon his testes. Did one accept so gross a theory, it would be an insult to the Creator and would constitute Him the Chief Priest of Phallic worship. I have shown that a man or woman is as healthy, mentally and physically, without these glands as with them, and that even in animals castrated the only difference is a little less height, a little less brilliant plumage, and a lesser

development of what we term the secondary, not the primary, sexual characteristics. Fortunately, I have never met any one who has suggested that all that is best in the woman—mental, physical, and moral—is due to her ovaries. One can have only pity for those who look upon everything and consider every question through glasses strongly tinted in sexual colours; yet, in reality, this is what these sexual worshippers do when building up their erotic, neurotic, and absurd theories.

"Press on—for in the grave there is no work
And no device. Press on while yet ye may

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